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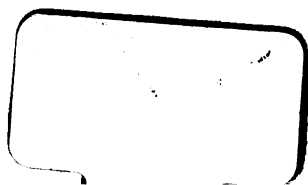
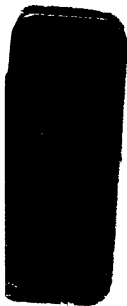
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1911



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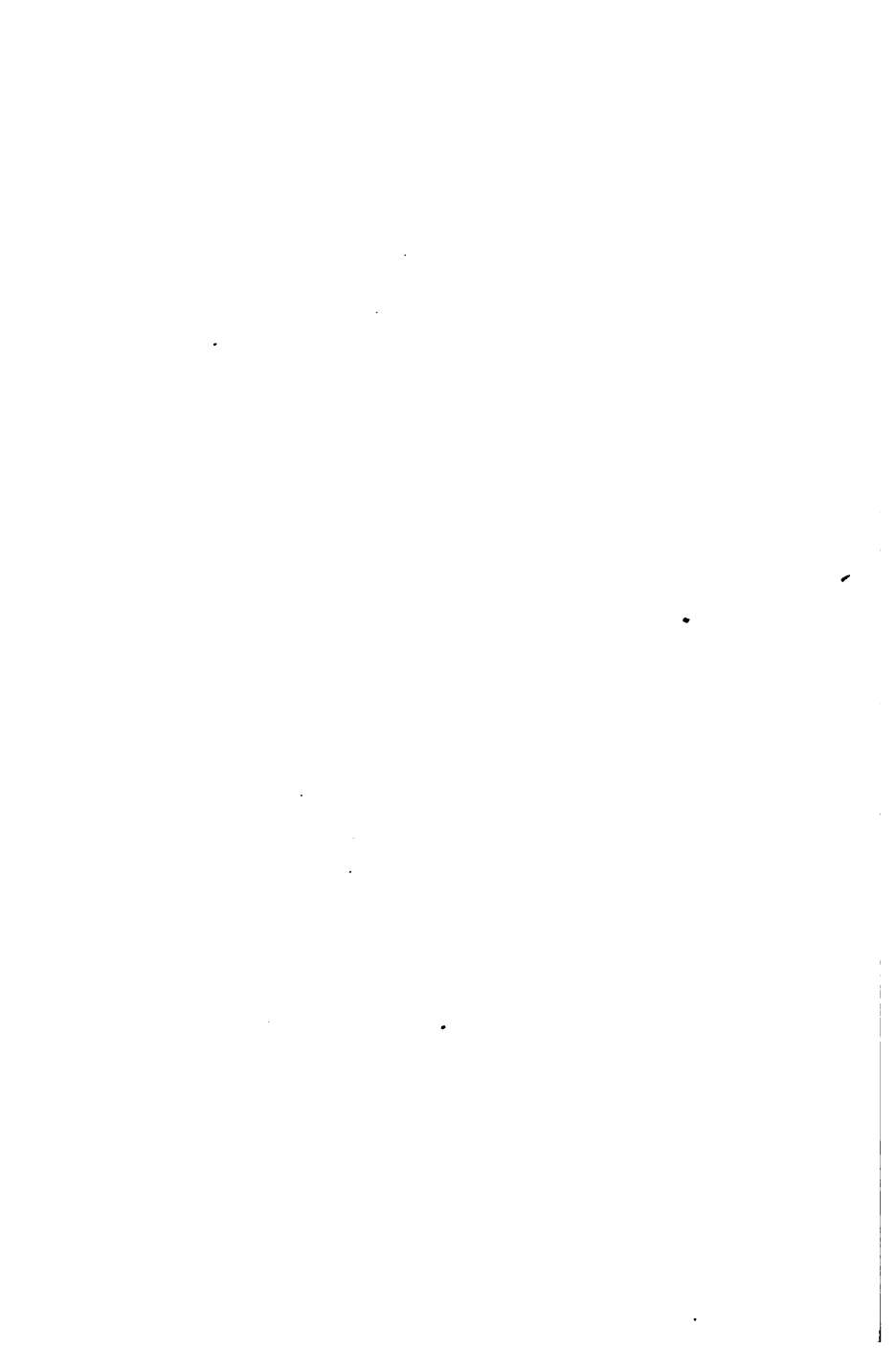
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LEADERSHIP



LEADERSHIP.

THE great problem of the ages is, how to become worth while in the world, how to accomplish, how to succeed. For its solution men have spent days and weeks and centuries developing systems and theories and courses of study. Institutions of learning have been erected on almost every hilltop. Employers are spending their time in teaching others to do what they themselves have done, and as a result of this preparation and the tremendous energy that has been spent in self-improvement and in the improvement of others, we have a civilization all our own.

The real difference between those who succeed and those who don't is, the one thinks he can, the other thinks he cannot. The one discovers himself, the other doesn't. The one learns that he can do things, and the idea arouses, thrills, inspires him. The other thinks that all the great things were intended for someone else, so he misses the great experiences, the great trials, and the great rewards.

When a young man picks himself up—literally

jumps out of his environment—and determines to do something different, something more important, than has been his custom, and allies himself with some firm that believes in promotion and in the individual growth of men and women, the start is made. The firm has something to work on. He supplies the raw material, and the more raw material he takes with him the more talent he takes away. The more a man has the more he gets. “To him that hath shall be given.” Put in five talents and you take out ten; put in one and you take out two. No individual ever works a year for any good business firm or in any legitimate line of industry in vain. Even if he doesn’t make a dollar, he is benefited beyond the possibility of estimate. If out of the whole year’s work he gets nothing but hope, he gets his money’s worth a thousand times. Hope and faith and inspiration are part of one’s education, and they are the things that move the world. The more inspiration you put into your work, the more you carry away. The way to keep inspiration is to give it away. The way to have a great personality is to radiate a great personality. One of the great secrets of success in business and in the world at large is to let your light shine. The way to live is to help others to live. The way

to be successful is to help others to be successful. We get encouragement by giving encouragement. Give to the world our best and its best comes back to us. "Cast thy bread upon the waters, for thou shalt find it after many days." "With what measure ye mete, it shall be measured to you again." Our personality is developed, our talents multiplied, and all the happiness and all the joy of a glorious, useful, successful life are ours because of what we have given away—because of what we have done for others.

Success that is worth anything must come as the result of one's own efforts, and not at the expense of someone else. Successful business enterprises are seldom built up by tearing others down. When a person allows deceit to become a part of his working capital, all that is noble in him withers and dies. The man who deceives others deceives himself, and he who undertakes to secure a fortune regardless of the how, is his own worst enemy. The generous impulses of the soul, the kind and noble sentiments of his better self are gradually stunted and dwarfed and paralyzed until often only the baser nature is left, and then come failure, disappointment, and crime.

Better give good measure. The world is full

of gratitude; give it but a smile, and it will bless you. Offer to carry its burdens, and your own burdens disappear. Give it your kindly consideration, and it lays tribute at your feet. A great, unselfish desire to help others is what is needed. He who desires to raise the standard of men will succeed. A man with a great ambition to build up a business that will make everyone who touches it more successful, can, if he falter not, have what he will in the way of wealth, honor, and satisfaction.

There may come times when things seem to go wrong. Friends may prove traitors and the bank fail, but "he that endureth to the end shall be saved." No one need fail. Take time to be successful, to be kind, to be considerate, to be generous, to be thoughtful, to be true to yourself and to others, and with an honest countenance face the future. With an invincible determination, gather your forces and try for things worth while. You know what will happen. The result is sure. Every day will be a day of glory, and at last the crown.

One great lesson we should all learn is to see possibilities—in ourselves and in others. It is a great satisfaction to see other people climb through our assistance. It is better to cultivate the attitude

of a helper than of a man who has to be helped. Better be a burst of sunshine than a sponge.

The idea that everything worth doing was intended for someone more capable is what keeps the average of progress so low. Everyone should assume responsibility. Every man should be a leader of some kind. Maybe he can not be a leader of some great enterprise all at once, but he can be a leader over himself. He can lead himself to greater things today than he did yesterday, and, after all, it is doing the things next to one and doing them right that makes the genius. More young men and women should place upon their heads a crown of leadership that will inspire to the impossible. That is a headgear that doesn't stay on of itself. If a man can reach the sublime heights of leadership, he can wear that crown with ease, but if he shrink from the task before him, it will become a burden that will crush him to the earth.

Leadership is a magic word—a marvelous attainment—but the price you pay for it is tremendous. The splendid thing about it is that the more you pay the more you get. The more you give the more you have left. Pay but a small price, and the returns are meagre, but pay the supreme price of leadership, and your reward is genius and immortality. When a man aspires to

leadership, he needs to forget some things. He should forget those who envy him, those who would pull him down and trample him under their feet, thereby hoping to gain a foothold for themselves. He must forget that there is such a thing as loafing or lounging or wasting time. If one has ease, he can have nothing else. If you have this, you can't have that. "There are times when a man must even forget that he has a body, and pay the price of neglect that his cause may be won." He must pay the price of being thorough, of being a master of time, of method, and of concentration.

When a person gets where he thinks he doesn't need to do the best that can be done, he needs to be transplanted, or in some way be aroused with a new enthusiasm. Never, on penalty of your crown of leadership, get to the position where you think you don't need further preparation. Cease to prepare, and you cease to grow; cease to grow, and you begin to dwindle. John R. Mott says that when a man ceases to be better he ceases to be good. I tell you that when a man ceases to grow he ceases to be useful. He becomes but a weed in the garden of prosperity. You must cultivate nerve and enthusiasm and concentration, and a great faith and a great zeal that passeth understanding. You must cultivate patience and

then more patience. Not the patience that idly waits, but the patience that knows that when the best that can be done has been done, if the result doesn't come today it will tomorrow. The patience that knows that "he that endureth to the end shall be saved."

It is absolutely certain that the only man who can ever become a leader is the man who can hold out, who can bide his time, who can wait. It was Washington's patience as much as his military genius that won the Revolution. It was the patience of Cyrus W. Field that gave us the Atlantic Cable, and the patience of Columbus that discovered a new world.

There is another price that a man must pay for being a *man*, and that is the price of integrity. Every man must make a fight for truth within himself. Truth is the food upon which personality thrives. It is necessary, but not enough, to convince others of one's integrity. One must be convinced himself. He must keep his heart and soul and whole life above the contamination of what men call "business lies." He must keep himself clean within and without. When graft and deceit and smoothness go in, leadership goes out. He must "put off the old man and put on the new." He must "forget the things which are behind and

stretch forward to the things which are before." He must put away deceit and envy and jealousy and revenge and spite and hate. This thing of trying to get even is what keeps so much misery in the world and makes demons out of otherwise splendid men.

To have leadership, a man must pay the price of faith—a great saving faith in humanity, that wonderful faith that removes mountains and fills the valleys with prosperity, that faith that belts our continents with railroads and sends the human voice around the world like a flash of lightning from the clouds. A man must pay the price of decision. He must do the thing "when it ought to be done, whether he likes to do it or not." He must make himself like it. He must master himself at all hazards, and then the world is at his feet. He must put out of his life both doubt and procrastination. No doubter ever won achievement. "No vacillator ever reached the sublime heights." Every man should make for himself an atmosphere of faith that is as pure and clean as a breeze from the sky.

We are saying a great deal about leadership, but there is not enough said about it—not enough about the development of one's personality, about individual growth, about possibilities. It is lack

of thought on these things that keeps the standard of achievement down. Too many expect the important things to be done by others. There are too many who have not discovered themselves, who don't realize that they can do the thing. Men and women are not frequently enough told that they can do it if they try. That is the whole law and the gospel. Leaders are not made by proxy. Men do not win renown when the price is paid by others. Leadership is the story of the building not reached by an elevator. It is the power of the personality and the indomitable will of men that makes leaders, that manages the great industries of the world, and builds monuments of achievement that reach to the very stars. Leaders are what men want to be and what they ought to be. Every individual ought to resolve and strive and determine to do more and be more than he is. You owe it to the world to give not simply the best of which you are capable, but the best to which you can possibly aspire.

A great leader must have intellectual acuteness, a high moral nature, an all-embracing optimism, and a sense of immortality. He must not be afraid to do the hardest and most menial work. "He that humbleth himself shall be exalted," and he that lends a hand adds a jewel to his crown.

As the martyr forgets himself for a principle, so must a man forget himself and his own selfish interests to be leader among his people. The great leader forgets himself in his work—and becomes immortal. He forgets everything but the task before him, and when that is accomplished we have another genius who leaves in the world a light that will shine forever.

PERSONALITY.

MAGNETISM.

THERE is a force in the world that is all-powerful—a something that transforms men into giants when they open their minds to the highest good. There is a power that comes to men that enables them to multiply their mental force a thousand times and even to increase their physical force until they can almost defy fatigue and the elements of disease. W. J. Bryan has been cited as one who seems to have developed this power beyond his time. His achievements, both mental and physical, are the marvel of the day. Whether in a political campaign or leading a movement for civic righteousness, the amount of work he performs is almost inconceivable, and his influence is as wide as the earth. He has no political office to give him prestige; there is no standing army to uphold his dignity; and yet, bathed in the eternal sunshine of a spotless life, he stands like a giant mountain high above the storms that sweep the plains and keep humanity in a state of turmoil.

Napoleon is another example of a magnetic personality. Wellington said of him that his presence on the field of battle was equal to that of 40,000 soldiers. Then there are the martyrs and reformers, the great business men of our own day, and the men and women of the ages, whose souls have been attuned to the divine key. This power has manifested itself in all ages of the world. It has upheld the hands of every man who has striven to better his kind. Among the Hebrews, when a majority of them were only barbarians, there were those who walked with God. The Greeks who worshipped idols had Demosthenes, who swayed the multitudes, Plato, who put his genius into philosophy, Aristotle, into science, Pericles, into architecture, Phidias, into art. These men, with others, stood up like mountain peaks among millions who were on the level. Yes, and there were in Greece hundreds of men, perhaps thousands, who felt the thrill of a power they did not understand. It isn't likely that any man of ancient or modern times has drunk deeper of the eternal spring than has Paul. Tolstoi is another who has been born again, and his influence today outweighs the armies of the czar.

We see this power every day in the faces of men and women, in the painting of the artist, in the

song of the poet, in all the great achievements of man. It is a magnetic power in mankind, and many contend that it is not wholly confined to those whose mission is holy. That those whose motives are anything but good have developed personalities that are most attractive and hypnotic is true, because among those whose business it is to destroy, this art is studied with care; but their influence can be only local. The true charm of the magnetic personality eventually leaves those whose purpose is evil. When a man knows he is doing wrong, no matter how strong a personality he may have developed, or how richly he may have been endowed by nature, his face tells the story of his inner life to the world.

What is this power? Perhaps no one knows; but as we use electricity without knowing what it is, so does this peculiar something exert an influence greater than that of electricity, although as yet it may not be correctly defined. We are not able to say what force is. We cannot take hold of thought and say what it is. What is love? We do not know. It is an emotion; so is hate. About many things we must still reason in a circle. Our scientists are beginning to believe that the whole atmosphere is filled with energy, that there is an ocean of energy enveloping the world, and as one

uses this force or energy does it come to him in an ever-increasing supply. Others believe that this power is electricity, "that the earth and sun together form a large dynamo, the sun being the field magnet and the earth the revolving armature;" and that the earth, as well as all life, is charged with electricity. This doubtless is true, but this phenomenon alone could not account for personality.

The question is not what is personality, but how secure it. How to become magnetic and attractive, how to develop capacity for work and leadership, is a problem that can be solved by every man who is looking upward. Personality is a business asset; it is the power that moves men to action, determines the harmony of the home, and regulates national events. Trace out the secret of money attraction in men and you will find that it is personality. It is that something in men that spells success. Without personality, education is nearly valueless; even the value of experience can avail but little. The successful professional man must impress others that they should come to him for his peculiar brand of knowledge. The personality of the doctor makes him friends and money, and cures his patients. The personality of the lawyer wins him renown.

The personality of the business man enables him to deal successfully with his fellow men. The development of the personality is a necessary part of every man's education, unconscious with most of us and sadly neglected by all, yet most important. This need of development is universal. It is as bad to neglect a strong quality of personality as not to develop a weak one. The positive trait unnourished becomes negative, and the negative defeats every ambition. Power comes not from what we know, but from what we can express, and nine-tenths of expression is through personality.

To others we are a mere personality. We are to them big or little, positive or negative, a success or a failure, just as we appeal through our personality. A chain is no stronger than its weakest link. A man is no stronger than his weakest point of personality. Would you be a leader in your community? Would you become master of the power of attracting? Would you increase your usefulness? Would you fill your place in the world's work? Would you achieve real success? Develop your personality, and, like the great personalities of the earth, your light will shine like a fixed star. This privilege and this indefinable power is part of life. It comes from the Creator of man and is not limited to any church or

race or age, and as this divine nature is developed man is placed on a plane with the giant minds of the world, and touches finger tips with the great of every clime. We are all "gods in the chrysalis." As man gets away from the animal nature and fans into flame the divine spark does he acquire this characteristic of leadership. This opportunity for growth is free to all alike. Every man can be a king by divine right and free himself from the evils that bind him down. The great majority still linger in the valley. There are few who reach the heights, but still the mountain sides are covered with progressives and there are millions more who could scale the heights by leaps and bounds if they could but guess the power of their own minds and the latent possibilities that are ready to be called into action.

Man is a creature of evolution. There are many stages of evolution among the peoples of the earth. There is a tremendous gap between the average Igorrotte and the average American. There is very little gray matter in the brain of a South Sea Islander, but physically there is not much difference between him and civilized man. Dress the members of the United States Senate in the garb of Igorrottes and let them spend a few months browsing in the bamboo thickets of

Luzon, and from a physical standpoint the gap is closed. Man is no more perfect physically than he was five thousand years ago. It is in the mental realm that he has excelled his ancestors.

The aim of every man should be to get out of life all that there is in life; to develop latent possibilities; bring to life dead talent; discover new forces; learn how to deal with men; develop the great art of persuasion; grow a character; build a soul—in fact, to become a leader in the world's work, a man of affairs, a man who delights in raising the standard of men and who carries the flag of civilization forward. Men do not acquire such a place by trying to get all they can out of the world, but by trying to put all they can into it.

The development of the personality is the accumulation of power. It causes a person to become a magnet of attraction, a greater success in business, a moulder of public opinion, a leader of men. To acquire a good personality is to be born again. It is to get a new vision; it is to ascend the heights and become a new factor in the world's work. That there is a force that moves the world, a power that transforms men, no one doubts. Some few men have great natural ability, but most people must acquire it. There are those who are

endowed with a great personality, but the majority must acquire it just as every other trait is acquired. Personality is just as natural a gift as brain or muscle. Why, then, shouldn't each one cultivate a winning personality, and let us have ten great men and women where we now have but one. The athlete takes great pains to train for the contest. He wouldn't expect to win if he were not in first-class physical condition; and why should a man expect to win in business if he is not in first-class mental condition? The pugilist goes through the most careful training in order to put up a winning fight. Men go into training for many things, and they must, or fail absolutely to acquire the desired end. Even a horse is carefully trained for speed. It is necessary to have a system of training, the best the world ever saw, to teach men how to develop the very best there is in them.

A man's influence and power, and everything that goes to make a great man, come from within. We are just what we make ourselves, yet not one in one hundred thinks of making any special preparation to increase his personality. In the developing of a great personality there are certain principles that must be adhered to, certain steps that must be taken. There are certain things to do; certain things to leave undone. An effort

must be made. A man cannot make the gutter a permanent place of abode and expect to rise in the world. If he is going to scale the heights, there is a road to travel and shining lights to the very top, but he himself must make the ascent.

The two chief corner-stones of a great personality are thought and action. There is a certain mental attitude to be acquired—positive thought forces to be developed and negative qualities to be eliminated. There are certain lines of thought that produce health and courage, buoyancy of spirit, leadership, magnetic power, and marvelous success. There are other lines of thought, to which we are all given more or less because of habit, which produce ill health, a miserable mental condition, and failure. The nature of the brain is such, so scientists have determined, that by certain modes of thought new brain cells are formed, and where on certain subjects a man's mind is today almost a blank he can develop power tomorrow. A man must act. The consciousness of accomplishment—the joy of achievement—are as wings to the soul. Self-expression is the beginning of power. Recognition is added strength. Action is the giant's law. To create, to build, to produce, to express one's self, is to partake of the food of the gods. But back of action is thought. The founda-

tion, therefore, of a great personality is mind development.

There is no doubt but that thought can be transmitted from mind to mind to a certain extent just as a message can be transmitted by wireless telegraphy. A man may conclude to write a letter to some friend with whom he has neglected to correspond regularly, and be surprised by receiving a letter from that friend before his own letter has been delivered. We may suddenly think of a person temporarily forgotten and meet the individual before going a block. It is a common thing to look at a person and have him glance up or even turn around and look immediately into the eyes of the one making the effort to get his attention. In a Quaker meeting, where they sit in silence but in deep thought, it is said on good authority that occasionally some inferior person will arise and outdo himself in voicing the sentiment of the people present. When two people are working together in perfect harmony, it is possible for one to put words into the other's mouth. They are doing it all the time, although neither may be conscious of it. "I was just thinking the same thing;" "that is what I was going to say," and similar expressions you hear often. I believe mental telepathy will soon be a demonstrable fact.

The subconscious mind is the connecting instrument—the Marconigraph—of the conscious mind. There is little doubt that there are thought waves as well as sound waves. A man in the lower scale of life receives thoughts of a low order. Thoughts going out from a depraved mind can be received only by a mind that is likewise depraved. The business man who thinks thoughts of failure receives in turn suggestions of failure, which continue to keep him on a plane of failure, because he is receptive to the thoughts of men on his own plane. So a man whose thoughts are of the highest is on a different plane, and he is in a sense in communication through his subconscious mind with other great men on the same plane. He who has great ideas is receptive to great ideas; he receives thoughts from the great personalities of the world who know nothing about failure, who have gotten above the plane of jealousy or revenge or hate—men who breathe the fresh air of freedom and who mingle with the giants of the earth. To reach this high plane is possible to the average man.

Many believe that the spirit of the Creator permeates the universe, that it is a part of everything that is good and beautiful in man and nature, and that as we bring ourselves into harmony with

this Divine Mind—this Universal Intelligence—does the divinity within us respond and bring about that marvelous development; that this power is supplied to man through the medium of the subconscious mind. There is no doubt that man has two minds, objective and subjective, or conscious and subconscious—or, one mind divided into two parts. The conscious mind takes cognizance of the conscious world. “Its media of observation,” says Hudson in his book, *The Laws of Psychic Phenomena*, “are the five physical senses. It is the outgrowth of man’s physical necessities. It is his guide in his struggle with material environment. Its highest function is that of reason. The subconscious mind takes cognizance of its environment by means independent of the physical senses. It perceives by intuition. It is the seat of the emotions and the storehouse of memory.” The experiences and memories of a lifetime are stored in this subconscious mind. It responds as it has been trained, and is being trained to the good or evil suggestions that are all about us. That it is a part of the universal intelligence there can be little doubt, and that it is amenable to suggestion is likewise certain.

A man must concentrate his mind upon that

which he desires to become. The positive virtues must be cultivated. There must be the elimination of the evils that worry and irritate and produce an inharmonious condition of the mind. These negative qualities have been sufficiently emphasized in other chapters. Bad health, bad breath, the odor of tobacco, and the effects of intoxicating liquors are all detrimental to a good personality. Resist the evil thoughts and evil desires, indifference, carelessness, and petty annoyances that waste so much time and that so mar the beauty of the soul.

We gain power and acquire strength of will by overcoming resistance; by doing what we ought to do; by being what we ought to be; by going where we ought to go, no matter what the obstacle; by standing steadfast or by going on. There is an awful temptation to let things slip "just this once." That is too serious a slip. Make yourself keep yourself a "top-notcher" in business, in morals, in manhood. Do, or don't. Make the will decide what it ought to decide. Decision is the word. To form the practice of deciding is to develop the will, and the will makes for decision. It is hesitating and lingering in the shadow that produces bankruptcy and ruin. If you would overcome resistance, do one thing at a time. In concentration there is power.

Concentrate your whole being on the matter in hand, and complete it. Don't let your mind wander to something else. Finish it. One thing at a time with all your force centred on your task will perform miracles; but to concentrate on any one subject constantly tends to insanity.

How concentrate? Use your will. Keep your mind on one thing at a time and have a definite matter to attend to. For example, do your regular work at the regular time. Revise your methods, and while you are doing that, do it and finish it. Plan new business at one time; take care of old business at another. "Work while you work; play while you play." Get recreation and education during your spare time. Turn your attention, your whole attention, at given times to certain subjects about which you need to know. Keep from being narrow by being broad. Study the political issues of the day. Know why you are for or against. Read history. The history of the world is the history of great men. What made them great? What did they do that we cannot do? How can we learn to use the forces that enabled them to reach the heights? Know something of philosophy. What conclusions have our great thinkers come to? Were they right? Be a philosopher yourself. What has science discov-

ered? What is education? What is religion? Is the Bible true or false, inspired or uninspired? How do you know? Is there any way of satisfying yourself as to this, the greatest of all questions—if a man die will he live again? When and where and how? With the help of both sides, can you not take time to form your own conclusions intelligently without having to take anybody's say-so, unless that say-so appeals to you as the truth?

Use some of your spare time to keep up with the progress of the world. Use much of your spare time to cultivate an affection for nature. Take time to walk out into the country and forget the maddening whirl. Take time to sit under the trees and love the birds. Teach yourself to be inspired by their song.

Take a little dip into astronomy. It is millions of years since this old world of ours commenced to move. It was once thought to be the centre of the universe, but it is only a speck in the universe of worlds. We think the earth a large world, but Jupiter is fourteen hundred times as large, the sun is more than a million times as large as our globe, and there are millions of suns and worlds and solar systems "rocked in the ocean of the heavens." Light travels at the rate of about 186,000 miles a

second, and yet there are stars so far away that if they were to "go out" their light would shine on the earth for centuries. Suppose you could travel upon a wave of light at the rate of 186,000 miles per second. In ten minutes you would have gone more than one hundred million miles; in a few days you would have travelled farther than man can figure. Suppose you were to continue this little jaunt in the skies for fifty or one hundred years; scientists tell us that you would be no nearer the end than when you began. You might go on for centuries, and still, as far as the eye could see, there would be shining stars glittering in the immensity of space—and on, and on, past countless suns throwing out tongues of flame a hundred thousand miles into space, past millions of worlds, some hoary with age and covered with mountains of ice and snow, others white with heat, and still others rich in verdure and alive with people and commerce, for who is foolish enough to believe that out of billions of worlds only one little insignificant planet is peopled! It is well occasionally for one to permit his mind to extend over great reaches, and in the stillness of the night to meditate upon the marvels of creation. There is mind expansion and soul growth in a study of the stars. While darkness exists on our side of the

globe there are innumerable suns as well as our own shining in the heavens. "O night! how sublime is thy language to me!"

Be broad and generous and full of compassion. Don't think that one man is wholly good and another wholly bad, because of a certain belief or lack of it. John Wesley was the greatest religious leader of his day, and yet he believed in slavery. Thomas Jefferson was an infidel, but he wrote the Declaration of Independence and gave political freedom to uncounted millions. Abraham Lincoln belonged to no church, but when he died, every nation in the world drooped its flag, and the Great Emancipator will live forever. The Apostle Paul has stood the Christian giant of the centuries, yet he said: "Wives, be in subjection unto your own husbands as unto the Lord." "Let the women keep silence in the churches, for it is not permitted unto them to speak. . . . If they would learn anything, let them ask their own husbands at home."

Adapt yourself to circumstances. Make the most of everything. Be something worth while to yourself. Have something worth while for everybody. "The difference in men is the thing they offer the world." It is the assuming of responsibility and the capacity for getting things

done, and comprehension and gumption, that make great men. Apply what you know. Put into practice what you have learned. Get knowledge; get efficiency; get life; get enthusiasm. Enthusiasm is something you make as you go along. The more enthusiasm you have, the more you get. If success begets enthusiasm, enthusiasm also begets success. It is a quality of the mind, and precedes achievement. It is the mover of men—the transformer of lives.

Are you so aroused and so enthusiastic that you can walk miles without feeling tired, that you can go out and sell goods or talk business to all kinds of people for hours without thinking of yourself? In your zeal for success can you burn the midnight oil without feeling the need of sleep? Then you are no longer a stumbling block to others, no longer hopeless. You have taken your place among men, and if you keep on and on and on, and add to activity more activity, to your zeal more zeal, and to your faith more faith, then you will some day be a leader. You will some day have a mission of your own, and you will have a place among the world's immortals.

Enthusiasm is the steam of the human engine—the electric current that moves to action. It is the key to perpetual youth, the builder of tissue,

the feeder of nerves, the creator of health, the spark that ignites the magazine of inspiration in the human soul. How develop enthusiasm? Be glad about something. Be glad about everything. Work yourself up into a state of ecstasy. Take an inventory of yourself—of the things you are thankful for, of your possibilities, the splendid opportunities that your business affords, the delightful anticipations in store for you. Get keyed up. Get in tune. Keep in tune. Whistle and sing. Let the melodies of joy fill your life with gladness; and as the rays of the sun can be so concentrated as to produce fire, so concentrate your enthusiasm as to produce fire—the fire of the spirit of achievement. The fire of enthusiasm is contagious. It sweeps everything before it; but concentrate, and you will be a Paul or a Wesley, a Darwin or an Edison, a business organizer or a financial king.

Learn to concentrate, and you can become a well-rounded, broad-minded, educated man. Even a laboring man, or the hardest-working business man, or a college professor can take time to become educated. Education is knowing how to use the whole of one's self. It is overcoming temptation and knowing that all that we can ever become must be the result of our own efforts. It is the develop-

ment of the perfect man—body, mind, and soul. It is having a grasp upon the affairs of the world—commercial, scientific, philosophic, religious. It is knowing men. It is being able to make a comfortable living without being a slave. It is being inspired by the love of service. It is the development of the mind and hand and heart, knowing that it is as honorable and as pleasant to work in the field or the shop as to sit behind a roll-top desk or stand in the holiest of pulpits. It is giving to society a full measure of service for value received. It is developing an attractive personality; being able to organize one's forces; to deal successfully with men, and to be a saviour to someone. It means to be generous, to give of your substance and of yourself, to make men better, and incidentally to make what money is necessary, but to reach out and up and all about toward the development of a great soul and the redemption of mankind.

THE KEY TO POWER.

Mind is the key to power and the source of all power—the open door to fame and immortality. Mind is the greatest factor in the development of the personality. It is the one power, and the only

power, that dominates and controls man. It is the one indestructible agency that survives time. It cannot be weighed or measured. It outreaches a million worlds. It is as limitless as the universe and as boundless as eternity. In a mere instant we can turn the mind back to the beginning of human history. That is but yesterday. Beyond the age of man it can go with as much ease—beyond the glacial period, beyond the age of mountains and hills, back a million years before the grass grew in the valleys or the waters found their way to the sea. Circumscribed by neither time nor space, its dwelling place is eternity, and in a single moment of flight it can reach the most distant star, and then on, and on, and on, and on. It builds every enterprise; accomplishes every purpose. With such an instrument at his command, with such an agency to use, what can man not accomplish! What can he not achieve!

Man himself is this indescribable something called the mind. Man is mind. Mind is all of man. The body is but a place in which to dwell. The mind is everlasting. Man is made in the image of God—that is, spiritual man, the man that lives. The spirit of man reflects the spirit of the Creator, or at least should “reflect the Divine Mind as the sunbeam reflects the sun.” Man need

not be the creature of impulse or the victim of error or destruction. He has in his possession the power that overcomes. Why fret and worry, and fight and destroy, and kill and be killed? The power that controls is man's to use. Every man is of right a king, and need not be a slave, but every man is a slave whose habits hold him down. A man is more or less a slave who is not doing all he can—who has not developed the latent forces within. By the power of mind, man is a success or a failure. Business growth is mind growth first. Business failure is mind failure first. The mind does its work, and the result is dividends or debts, joy or sorrow, pleasure or pain. Thought precedes action. You cannot be an angel of mercy tomorrow if your mind is full of bitterness today. You cannot become a philanthropist in an hour if you have been a "tight-wad" for ten years, and neither can you grow bad in a day. The man who picks the lock or robs the bank has been tempted for days and weeks, and more likely for years. The thief steals in his mind over and over before his hands do the unworthy deed. We are what we are today because we were what we were yesterday, and our thoughts today will determine our actions tomorrow.

What we think becomes a fact, whether our

thoughts are bright as sunbeams or dark as night. Evil thoughts are chains of slavery that grow **only** through use. If you would be a slave and an out-cast, your mind must dwell upon the things that drag down. Would you carry the mark of Cain on your brow? Would you have an ugly, bitter disposition written on every line of your face? Would you be selfish and mean? Then let the garden spot of your mind grow up to weeds. Let the chance thought of every wind take possession of your soul. Think that everyone is down on you; that you have no chance; that no one appreciates you. Be sulky. Get even. Plan revenge. Envy the man who is doing better than you are. Keep your enemies uppermost in your mind, and trample them under your feet in your mental wrath. Do this, my brother, and you make for yourself a bed in hell. You won't need to die to go; you are there even now; and as long as you cling to these thoughts all the powers of heaven cannot help you. But would you have a charming personality? Would you be a leader? Would you be a friend of mankind? Would you be the recipient of a thousand blessings? Would you radiate the light of the world? Would you become a power in the world and a genius among men? Would you have a face in which there shines a divine light? Would

you scale the heights of achievement up to the very timber line of human progress, and up, still up, to the white heights of the redeemed? Then fill that garden spot with thoughts divine. Let the great thoughts of the master minds of the world fill your life with the inspiration of genius. The greatest thoughts ever spoken by human lips, the brightest gems of tongue or pen, can beautify and enrich that garden of your soul and through you shine in thousands of other lives and fill the world with joy. The great thing is not how can I get riches, nor how can I get health or happiness or fame or pleasure, or even character, but how can I give these things. Give to others health and character and hope and joy. Reflect the highest good to the greatest number. Help to redeem the world.

The mind is a reflector. It should reflect light, good, truth, love. It should reflect success. It should radiate sunshine, power and hope to all mankind. But it must first absorb these things. Money must be deposited in the bank before you can check it out. With that which is absorbed by the mind we inspire or we repel. We lift up or we cast down. Whatever we radiate comes back with interest compounded, whether it be hate or love. People are what they are because of what they

think—good or bad, sweet or sour, great men or little “pin-heads”—just as they decide through the divine attribute, the mind. Yet few, very few, decide. They just let it happen. They train their bodies to withstand hardship and their hands to do useful things, but the immortal mind they let shift for itself.

Men are taught to lock the doors of their homes against burglars, but the doors of the mind are left open to admit, and too often to entertain, every depravity. Much of the average man's energy is exhausted in allowing his mind to think that which is self-destructive. How little thought is given to the kind of ideas that occupy the mind. The weeding out process is a necessary precaution. A mental house-cleaning is the salvation of the soul. Don't think things that do no one any good. You haven't time. Thoughts that don't help someone, hinder one's self. What are these unprofitable thoughts? Their name is legion. We are familiar with them all—selfishness, dishonesty, graft, deceit, exaggeration, envy, jealousy, revenge, spite, hate, pure mulishness, impatience, anxiety, worry, haste, the “blues,” indifference, fear, lust, appetite. Yes, their name is legion; and the greatest of them all is selfishness. Eliminate selfishness, and many of the lesser evils will disappear and the personality

will develop as the bud develops into the perfect rose.

RIGHT THINKING.

Right thinking is the remedy for every human ill. It is the world's redeemer. Cultivate the habit of mental poise. Right thinking is reaching out toward the light. It is travelling in one direction only—up. It is holding superiority before the gaze. It is living in harmony with nature's laws. It is the unfolding of a life of unlimited possibilities. It transforms a man from mediocre indifference to a business genius of the twentieth century just as completely as pig iron is transformed into watch springs, or the little featherless bird in the nest is changed into the warbler of the skies. Cultivate the habit of right thinking. It lifts one up, up, up, above the poverty and misery of the world. It is the secret of finding one's self. The world is lost in a fog of indifference. We are still in the wilderness; still blindly following the blind.

Right thinking is holding before the mind yourself as you would like to be—as you can be. It is the subjugation of the body to the will; it is self-mastery; it is the kingship of obedience to one's better self, to the higher law. Right thinking is

assuming things for one's self. Would you have a clean body, a clean mind, and a spotless character? Clean thoughts go before clean hands. "Argue on the side you wish to carry." Argue that you are going to be what you ought to be, that you are what you ought to be, and you will be what you ought to be. You don't have to stay in the slums; you don't have to be the slums. Right thinking will eliminate what you don't want. You don't need to have a breath like a garbage can or a brewery. You don't have to wallow in the mire always; you can overcome the habit; but you will have to get down to business. Your prayers must be real. Merely praying for help and leaving it all in the hands of the Almighty isn't going to help you. You are beyond His reach. There are some things you must do for yourself.

You don't need to remain a slave to poverty. Right thinking will open the avenues of supply. "The thought of abundance must precede abundance." You don't get rich thinking poverty. Mental prosperity precedes the clinking coin. Right thinking produces mental activity, power of comprehension, the utilization of talent, the gift of gumption. Right thinking is a business builder. It makes friends, forgives enemies, and opens the way to deathless fame. You are not

likely to get the best out of your business if you are constantly grumbling about it. A man's business is a jealous lover. He must love it with his whole heart or it will "quit him cold." Every man either builds his business up or tears it down—by his own thoughts. Cultivate the attitude of peace and harmony and patience, an attitude of thrift, zeal, hope, faith, charity, and the real joy of living.

The right mental attitude makes ill health a curiosity and failure an impossibility. How get the attitude? "Argue on the side you wish to carry." How? Insist that what should happen will happen, and see that it does. Get busy in the right direction. If you want your business to prosper, think so. What you think becomes a fact. Think of the bright side of your business, of its possibilities, and keep up with your "think." Make good. Do your best. If you want to think gloomy thoughts about business, think them about someone else's business.

One shouldn't underestimate physical activity, the tireless efforts of the body; yet nine-tenths of all achievement is of the mind. Think of the misery and discord produced by wrong thinking, by allowing one's thought to ramble uncontrolled. Wrong thinking results not only in the petty annoyances of life, but it is the cause of every premedi-

tated crime. At first such awful thoughts would have been repulsive, but hate grows with fearful rapidity. The weeds in the mind grow faster than the weeds in the garden.

What has right thinking to do with health? Nearly everything, barring accidents. A healthy, normal mind usually means a healthy, normal body. But for the unscientific thinking and living of the people, most doctors would be engaged in other pursuits. Every man is the maker of his own future. He makes his own heaven, is the architect of his own fate. Right thinking unlocks the door to every achievement; it attracts the riches of the world from a supply that is inexhaustible. It produces health, happiness, fame. To realize this power of the mind is to be born again. It is the expansion of the soul to worlds unseen. "Argue on the side you wish to carry." Do you get that idea? It is one of the great ideas of the twentieth century. It is a twenty-fifth century idea. You cannot look on the dark side while arguing on the bright, nor on the wrong side while arguing on the right. Arguing on the right side is arguing for light, energy, gumption, comprehension, confidence, despatch, achievement, happiness, health, character—everything that amounts to anything. It is a man's duty and

priceless privilege to cultivate the habit of right thinking, to develop his personality, and assert the dominion which has been his since the beginning.

A man must want to be great and capable and and useful. He must desire a great personality. Great desire precedes great achievement. If the desire were great enough, if the longings of the heart for the higher life were strong enough, then man would be master of the conditions that now bind him down. A passion for growth, a yearning for a larger life, is an unfailing characteristic of greatness. Intensity of desire to reach out and up defines one's capacity for development. Let the desire for self-improvement and a lovely, clean personality be a burning passion, and in such a life there is constantly at work a transforming power. Unless one is constantly reaching out for new thoughts, new ideas, new inspiration, he is limiting his capacity for growth. Before he realizes it, the desire is gone and the possibilities of a great life blighted. A supreme desire for the highest good lifts a man out of himself and attunes him with Divinity. As the tree grows only as it absorbs nourishment from the earth, and stretches up to light and air, so men grow great and mighty only as they reach out and up to the highest good. There is nourishment there—a source of power

bountiful as the air and as old as the mind of man. No one can seek that marvelous force in vain. "He that hungers and thirsts after righteousness shall be filled." You may desire a great business worthily acquired. You may hunger and thirst after power to bless the world. You may crave from your inmost depths a greater capacity for achievement, for wisdom, for greater character and usefulness. Use your talents as they come, and your longings will not have been in vain. The longings of the human heart are not made in vain. No one ever sent out an earnest desire for good and had it return unto him void.

It isn't education or ideas or wealth that so many young men need, but the desire to be somebody. To get them to want to be what they could be is the call of the hour. There is instruction enough, plenty of evidence of what will produce success and power, but to arouse people to where they want evidence—to get men to hunger and thirst for greater things—that is leadership; hunger and thirst to be a man worthy of the highest good, and the unseen power of your inner life will lift you up and crown you with success.

However, a person must be educated. It is not absolutely necessary to have a college education, although it is a great advantage. In securing an

not be the creature of impulse or the victim of error or destruction. He has in his possession the power that overcomes. Why fret and worry, and fight and destroy, and kill and be killed? The power that controls is man's to use. Every man is of right a king, and need not be a slave, but every man is a slave whose habits hold him down. A man is more or less a slave who is not doing all he can—who has not developed the latent forces within. By the power of mind, man is a success or a failure. Business growth is mind growth first. Business failure is mind failure first. The mind does its work, and the result is dividends or debts, joy or sorrow, pleasure or pain. Thought precedes action. You cannot be an angel of mercy tomorrow if your mind is full of bitterness today. You cannot become a philanthropist in an hour if you have been a "tight-wad" for ten years, and neither can you grow bad in a day. The man who picks the lock or robs the bank has been tempted for days and weeks, and more likely for years. The thief steals in his mind over and over before his hands do the unworthy deed. We are what we are today because we were what we were yesterday, and our thoughts today will determine our actions tomorrow.

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cracker touched off under half the world. If the average man would quit wishing he were rich, and hunger and thirst after self-improvement, he would be rich. Less wishing and more doing would improve many a vacant lot. The success of most successful men is checked by what other people don't do. There are multitudes of people still tied down by the hopeless indifference of the savage. If men would put the delightful enthusiasm and energy into their business that they put into some game, achievement would become the game of games.

The big secret in life is to know that you can do the thing. The average man is still shrinking from responsibility. He is afraid to say why he is a Republican or why he is a Democrat, or why he belongs to a certain church. He doesn't know. He lets the politician and the preacher do his thinking for him. That is why he isn't succeeding in business. The great majority of men shrink from responsibility. They are afraid of it. Years ago, about one man in thousands dared take responsibility. He was the tribal leader or king; the others were subjects. The thousands who shrank from responsibility prostrated themselves before the one who did not, and the thousands are doing it yet. The ancient kings held in their

power even the lives of the many who had not learned to assert themselves. Our business leaders today do not have in their keeping the lives of their subjects, but they still have their earning power. If you would be a real success in the business world, you must quit paying someone else to be responsible for the things you do. Leadership and responsibility go together. The man who doesn't assume responsibility will have to do the bulk of the work for a mere pittance, and see the profits go to the man who has the nerve to see the thing through. Initiative is a live wire. Do the hustling. Take the risk; take the responsibility; take the blame as well as the credit, and you will take your place among the giants of the world.

To acquire a great personality, then, develop the right mental attitude; be a producer; mix with people; deal with men; perform actual business transactions; influence people; be a salesman of some kind; travel; have a great desire, a mission in life; develop comprehension, gumption, activity. There must be great mental activity—intense, ceaseless activity of mind and body, with periods of complete relaxation—the proper development of the will, of enthusiasm, of courage, good-cheer, and generosity. Get things done.

Win honors. Make money, but don't pay more than it's worth.

"Abhor that which is evil." Men who overeat and overdrink, and whose chief enjoyment comes from the surrender to animal propensities, become coarse in appearance and are not fine enough grained to have an attractive personality. Women are more charming in appearance than men because they are more spiritual. Apply to your life the principles of the Golden Rule. Truth is a soul-builder. A man whose inner life is attuned to truth will carry in his face the passports of an ambassador. A great character is the greatest accomplishment. "A good name is rather to be chosen than great riches." Character is the bed-rock of true greatness. Soul growth—the development of the spiritual life—is the supremest of achievements. Business achievement—financial success—is only a means to an end, but to live in harmony with the highest good, to reach out and up to things divine, to try to harmonize with the Maker of worlds, is to be rich forever. It is not a matter of sectarian or ecclesiastical belief, but to get the Kingdom of Heaven within one, that is salvation, immediate and everlasting success.

THE NEXT GREAT STEP IN HUMAN PROGRESS.

The next great step in human progress is the evolution of the mental and spiritual faculties—the control of the body by the mind; the mind-mastery of appetites and passions and disease; the overthrow of selfishness and the evolution of the divine in man; a closer relationship of man with the Universal Intelligence; a comprehension of a new spiritual consciousness; a rising above the petty annoyances, the stains, the sins, the superstitions, the fears of the partially developed present.

Every man must be his own saviour. He must stand upon his own deeds. He must develop his own spirituality. If a man doesn't develop his spiritual life, how is he going to have one? It isn't going to be handed to him upon a silver platter when he is separated from the body. He wouldn't know what to do with it. You can't be a "tight-wad" and a driver of sharp bargains and be sour and mean and ugly all your life and at the last minute throw yourself at the foot of the Cross and be given free passports to glory. Heaven is not made up of spiritual paupers. It is the people who love their homes and love their fellow men and love and serve humanity, people who are kind and noble and great of soul, that have the kingdom of

heaven within them. Gold may turn a man's soul to stone, or it may sift through his fingers and leave him blackened and marred and ruined. Great ability alone may make a man a pirate; honor may make him vain, but a great character will make him as rich as the universe of worlds. The richest financial magnate may go into eternity a pauper. A man who has no development but that of muscle won't have much to fall back upon when he is turned to dust. The man who gets his enjoyment out of bodily pleasures can hardly rejoice when the body is taken away. The man who pays no attention to spiritual things but who expects to become a winged angel of the skies because of a superstitious belief or because of what someone else may be able to do for him, may be disappointed. The man, who is weighed down by worldly wealth may sink in the quicksands of eternity; but show me a man who wrongs no man—no woman—who loves his family, his neighbors, and all humanity, who is kind and generous and alive to humanity's welfare, one who has a passion for truth and is consecrated to the higher life, and no matter what may be his theological belief, I will show you a man who will sweep in triumph through the pearly gates of the new Jerusalem.

EVOLUTION OF THE INTELLECT.

IN the beginning the Creator did not make man with a twentieth century intellect. He did make him with an intellect capable of growth—of expansion—of evolving into something higher. He did that which brought into existence the great drama of humanity with the whole earth the stage and the time a million centuries.

Dr. Richard Maurice Bucke, in his very remarkable book, *Cosmic Consciousness*, undoubtedly gives the ablest account of the evolution of the intellect so far written. He tells us in a way hard to disbelieve, that there are four stages of intellectual development: The first is when sensation is experienced (the lowest form of life having no perceptible sensation). For ages after sensations are experienced, the senses are developed, impressions are made upon the mind by the thousands. Finally new impressions are formed from the old ones as well as from the outside world. Thousands of these old impressions form a new image, and for æons of ages this development goes on until what is known as simple

consciousness is fully developed. This is the consciousness of the higher order of animals—the horse, dog, etc. To be brief, simple consciousness is that degree of intellect which recognizes objects but does not know that it recognizes them, cannot think of itself as separate and apart—as conscious.

Finally, one of these creatures whose simple consciousness is highly developed has some unusual impression made upon its mind. It experiences consciousness of itself. As a natural growth, the Creator breathes into its nostrils the breath of life and it becomes a living soul, a thinking man. Then language is born. Communication is established with some other leading individual of this more highly developed species. An occasional one learns of the new experience, which is called self-consciousness. (“Self-consciousness is the faculty by which we realize.”) In ten thousand generations, perhaps millions, it becomes common, universal, with the more advanced species, until today the chasm between self-consciousness and simple consciousness is the chasm between the human and the brute.

The next step in the evolution of the intellect is through self-consciousness to what Bucke calls “cosmic consciousness,” and the chasm is as great

as that between self-consciousness and simple consciousness, but the development much more rapid. Bucke takes the position that while it required at least a million years or more likely millions of years for simple consciousness to evolve into self-consciousness, it is quite certain that self-consciousness has existed only about 300,000 years, and that we are now on the verge of experiencing cosmic consciousness, which is a much higher development, a spiritual attainment, so far-reaching, so beautiful and so in harmony with the Divine Consciousness as not to be comprehensible by man in the state of self-consciousness unless he has ascended close to the summit of self-conscious progress. That Gautama, Paul, Mohammed, Moses, Gideon, Isaiah, and many others, experienced cosmic consciousness during the last few thousand years is quite certain, and that more have experienced it during the last 500 years than during the three or four thousand years previous, and that Jesus reached the very summit of cosmic consciousness.

Let it be hoped that in years to come this high spiritual life may be realized. It is not the mission of this book to enter into the subject of cosmic consciousness, however, but "the cosmic conscious race will not be the race which exists today

any more than the present race of humanity is the same race which existed prior to the evolution of self-consciousness. The simple truth is that there have lived on the earth, 'appearing at intervals' for thousands of years among ordinary men, the first faint beginnings of another race; walking the earth and breathing the air with us, but at the same time walking another earth and breathing another air of which we know little or nothing, but which is all the same our spiritual life, as its absence would be our spiritual death. The new race is in the act of being born from us, and in the near future it will occupy and possess the earth."

VACATION AND TRAVEL.

WE ought to have a law making it a misdemeanor to work more than ten months in a year. A man can do more work in ten months than he can in twelve. We need more vacations, more holidays, more picnic parties, more Saturday afternoons in the woods. All men need a change occasionally: a change of work, a change of scene, a change of climate, a change of thought even—and this also applies to all women. In planning a vacation, there is one person who is too often forgotten—the wife. She, too, needs a vacation.

“You are tired out—physically, mentally, if not morally. Do you know why? Because you disobey all the laws of your nature and live an artificial life. God made the country and man made the town. There is no life in the town. There is death in it. Life is out of doors. There only can you find a renewal of the forces of life.

“Get out in the open.

“If only for one hour each day, get out into the free spaces where the touch of primal things puts

a thrill through you. Feel the shine of the sun in its life-giving warmth, the air that is wine, the soil that is electric. Get out of the stifle of the town. Get out of your lassitude, self-inflicted. Get out where there is real life. Listen to the lure of the wild."

The ordinary vacation is not enough. The man who expects to build up a great business or to do things far removed from the ordinary must occasionally have an extraordinary change. A vacation loses two-thirds of its value if taken at home. Take to the lakes, the woods, the mountains, the ocean. At least get away from the familiar scenes.

If you are a business man, get away from cities and summer resorts. To be with the crowd depletes energy. Get off alone and forget. Drink inspiration from your surroundings. Absorb electricity from the ground. Go up into the mountains and commune with nature. Hunt, fish, climb hills, ride, row, and run. Harmonize with the wild. Mix with the elements, and in a month or six weeks you come back and get a week's work off in a day. You have inspiration and zeal and magnetism and power. As a man absorbs magnetism and strength and stores up latent energy from his contact with nature, so does he store up knowledge and acquire personality,

greatness of character, and breadth of mind by mingling with the peoples of the earth.

Why shouldn't people travel more? If one becomes a part of all he sees, why shouldn't he see more? Greatness produces greatness. The very ruggedness of the earth is woven into the fiber of the man who has seen for himself.

Two of the great lacks of humanity are lack of vision and lack of comprehension. Solomon understood this, for he said, "Where there is no vision, the people perish." The difference between the Indian and the American is vision. The vision of the Indian could reach only to the fish in the stream, the game on the plain; but the vision of the white men could see a harvest in the valley, great cities on the plain, great inventions, tremendous traffic—a sea covered with ships, and mighty empires established.

Who can look upon the towering Rockies or the majesty of the ocean without being transfigured? You can't develop great men in a tub or in a county or in a single state; you have for that the privilege of the world and the inspiration of the ages. It takes more than books and colleges and churches and society and work to develop great souls. It requires the fields; the woods; the hills and streams; birds and butterflies and flowers; the

boundless prairies; "the great, rushing, roaring rivers;" "the grand anthem of Niagara," the dense, silent forests; the wonderful canyons; the soul-inspiring mountains; the fierce north wind; the soft, balmy zephyrs of the South; the awful grandeur of the ocean storm—all enter into and help to develop the broad, rugged, generous, spiritual, indestructible character; and after the wonders of our own country have been seen and felt and lived, there is still more to see, more to know, more to feel.

The people who can take an occasional trip have better personalities, live more, and comprehend more than those who stay at home. Travel is soul-developing as well as soul-inspiring. If a man were permitted a glimpse of the next world, he could hardly be the same man again; and he who has been blessed by even a glimpse of nature's indescribable wonders can not be the same again. He has stood upon holy ground. He has stood where the Architect of the ages has demonstrated His power, and he is compelled to stand like a little child with not a word to say.

If there is in all the world a man who does not believe that there is a God, let him turn to nature; let him examine anything not made with hands—anything, from the tiniest flower in the valley to

the mightiest mountain that unites the earth and sky—and his answer must be the same. He cannot even turn around in his own back yard, or turn his gaze heavenward without realizing that there is a God—a Supreme Power that is still largely beyond the comprehension of finite man.

By travel vision is extended, comprehension enlarged, sympathies are broadened, our appreciation of mankind mightily advanced; opportunities are found more frequently; our knowledge of the world and its ways increased to our own advantage—the best things of the world are made our own. People travel because they can afford to, and they can afford to because they travel.

If we become a part of all we see, why not see the best—not only the grandest scenery, but the greatest achievements of the race. See and hear the greatest men; read the best books; keep in mind the world's best thoughts, the highest ideals, and you become, in part at least, the incarnation of the genius of the world.

It is natural to judge the natural world by its best; why not judge people by their best—their virtues instead of their vices. We judge the scenery of our country by the wonderful mountains, the Grand Cañon, Yellowstone Park, Yosemite Valley, our giant trees, Niagara Falls,

the ever-changing ocean, etc. In the animal kingdom only the best gets our attention. The eagle we judge by the swiftness of his flight; the lion by the power of his strength and the majesty of his appearance; the gazelle by its grace and fleetness. Why talk about people unless we have something good to say? Why not see the best in them? Tell them of it; tell others about it. "Who are we that we should judge the works of the Almighty by their worst instead of their best products?" The broader the man and the more he has seen of the world, the more capable is he of tempering his justice with mercy and looking with sympathy and kindness upon those whose lot it has been to live in a smaller sphere.

For the people of the Middle West, Colorado is such a wonderland, and it transforms one so completely, that it of all places is surely ideal for a summer vacation. It is "the land of sunshine," "the playground of the Republic," the roof garden of the continent, "where the clouds drop down to earth" and the mountains kiss the sky. There is exercise and climate, air and scenery, and something akin to inspiration that makes the aged young. If there are any microbes or impurities in your system, they will disappear if you stay long in the "Rockies." If people would save the money

they spend for drugs and doctor bills, and go to the mountains, the increased strength of the nation would become the wonder of the world. What a magnificent thing it would be if people would occasionally take a change of climate instead of a change of medicine.

A good business man must have the ability to comprehend, and when a man is all worn out and his enthusiasm at low ebb, he lacks comprehension and lets opportunity after opportunity slip through his fingers without knowing what he is missing. He loses his business zeal, his nerve energy is exhausted, he becomes slightly indifferent, and gets into what is called a rut. Things don't go quite as they should; he frets a little, blames a little, and begins to lose sleep. If a man's feet work in his sleep, his head doesn't work when he is awake. If he isn't reasonably thoughtful, he takes to patent medicine, and then comes the beginning of the end, unless some good friend or the doctor tells him about the mountains or the sea. The doctor seldom tells him until his money is gone.

A trip to Colorado doesn't cost very much, but if one goes soon enough it causes a transformation. There is something about the altitude, the mountain air, something about the magnificent scenery and the wonderful formations, that gives one new

enthusiasm, new vigor, a new vision, and a new idea of the world. It takes away the wear and tear of your year's work, but leaves you all your experience. It leaves you rested nerves and a clear brain. It leaves you with less faith in hereditary diseases and liver complaint; and if you stay long enough, it will leave you with a pretty strong conviction that most complaints are imaginary; that nearly all sickness is a disease of the mind instead of the body.

Ideas don't come to a man who is worn out; but spend a couple of months in Colorado and ideas and opportunities come in abundance. It is the ideas that a man appropriates and uses that determine the extent of his business. Constant thinking and planning cause one to go to seed, but three months in the Rocky Mountains will re-open the fountains of wisdom and bring back the exuberance of youth.

Pike's Peak has been described and redescribed. For thousands of years, perhaps millions, it has stood, "a sentinel in rugged majesty," a pyramid not made with hands, a monument to the powers of long ago.

From the top of the Peak there seem to be a thousand mountains covered with snow and a thousand more clad in pine, spruce, juniper, fir,

and a dozen other varieties of green. There are plains, gentle slopes, valleys over two miles high, and lakes above the clouds; giant rocks, peaks, crags, sky-scrapers, yawning canyons, bottomless pits; dazzling steeples, chiselled in stone, caressed by the clouds and decorated in snow and the golden splendor of the setting sun.

In order to get the full benefit of the changing scenes and to have the experience of being right in the midst of an electric storm, where the hair stands on end and where the electricity emanating from the extended fingers sounds like the snapping of twigs, it is necessary to stay on the Peak, if possible, for a day or two. Pike's Peak is not the only attraction near Manitou. Every mountain is an attraction; every canyon a marvel. The Short Line to Cripple Creek is said to be the grandest thirty-mile trip on the globe. King Edward, with his Windsor Castle and Buckingham Palace, never owned a place like Glen Eyrie, the home of late General Palmer, the man who has given millions to Colorado Springs, who spent a quarter of a million dollars building the High Drive, that tourists visiting the Springs might have a better view of the surrounding country. Of all inspiring places for a home, Glen Eyrie can hardly be excelled.

But after all, the ideal place for a vacation is out in the wilds where the noise of traffic is stilled, where occasionally the deer or the mountain sheep can be seen on the dizzy heights, and where the eagle makes his home. There you find communion, inspiration, and grandeur unspeakable. It matters little where you go. It is all alike and all different. Colorado is full of world wonders, and the last one seems the most sublime.

“For the lifting up of mountains,
In silence and in dread,
For the peaks where snow and sunshine
Alone have dared to tread,
For the dark of silent gorges
Where mighty cedars nod,
For the majesty of mountains,
We thank thee, O our God!”

And yet there are scenes superior to those of Colorado. Alaska, with its immense wilds, blue glaciers, and mountains four miles high; Mexico, where the mountains are higher by three thousand feet than those of Colorado, the gorgeous foliage, millions of flowers, birds of rare beauty, tiger jungles, banana groves, coffee plantations, tropical forests, cocoanut palms, cacti (a hundred varieties), fields of henequen and maguey, the ruins of the Montezumas, the people, the homes, the customs—yes, and the wonders of the sea—all combine to

enchant one and to convince him that he is in another world; California, with its big trees, its Yosemite; the submarine gardens of Cataline Island; the 'Grand Cañon of Arizona; Yellowstone National Park; Niagara Falls; the great, wide prairies of the West; the Canadian Rockies; the glaciers of the Selkirks; the dense, silent forests of the far north—are all soul-inspiring wonders.

People, especially business men and their wives—yes, and professional men, farmers, and everyone, should take some good trip every year. It is a great investment. It means more happiness, more knowledge, more business, more growth, more culture, more soul. All creation is a Bible. The beauty spots of the world are its inspired pages, and the man who can read these pages and appreciate them walks hand in hand with Divinity.

One can now make a tour of the principal cities of Europe, Egypt, and the Holy Land for six or seven hundred dollars, and of the world for a thousand, travelling first-class all the way. Would you see for yourself the "Eternal City," with its wonderful attractions and marvelous ruins? Would you view the world-famed Bay of Naples and the great city on its banks? "And as a background to the most exquisite picture in all nature appears in

terrific grandeur Mt. Vesuvius." Would you stand on Mars Hill or the "temple crowned" Acropolis, and feel the thrill of the ages as you recall the glory of Greece and view the colossal ruins of a civilization that still lives in the classics of an inspired past? It was here that "Phidias wrought and Pindar sang," and where Demosthenes fanned into flame the ambitions of a people long since turned to dust. Or would you stand at the foot of the pyramids and behold the monuments of the dawn of civilization, or in that wonderful museum of Cairo look upon the very faces and features of the Pharaohs of the Exodus, rulers of a people whose civilization was at its height forty centuries before Columbus turned the prow of his ship westward from Cadiz?

It is a wonderful privilege. Surely no man can thus link himself with the civilization of the past, and experience the grandeur of the scenes and surroundings of the old world, and not be moved to a tenfold greater life. And then there is the Holy Land, with its hills and mountains, rivers, valleys, seas, and lakes, made sacred by the life and works of the Great Redeemer. Who could stand on the banks of the Jordan or by the Sea of Galilee, or linger at Jacob's well, and not feel inspired? Who could walk the streets of Jerusalem or on the hills

around about, climb the Mount of Olives, or stand on the Mount of Beatitudes and behold the lilies of the valley still rich in the bloom of spring, and not feel the touch of a divine hand? And then there is Nazareth and Bethlehem of Judea. There is to be seen today the identical road over which Joseph was carried down into Egypt, and the plains of Esdraelon, the battle-grounds of Joshua, of Gideon and of Saul; Damascus, possibly the oldest town in the world, founded by Shem, the son of Noah; and scores of other scenes made sacred by those who lived and wrought five thousand years ago.

This trip is a transformer of life. No one can take it and be the same man again. The man who takes these great trips acquires a grasp on world affairs that is entirely beyond the comprehension of the man who stays at home. No student should be permitted to graduate from college until he has spent at least six months in travel. This would not be an unreasonable requirement. There isn't a man today worthy of graduation from an American University who could not as a result of three or four month's work as a salesman earn enough money to take him, if necessary, around the world. He should not be graduated until he has spent several months

among strangers selling goods. It is as important that he learn how to deal with men as to master any half-dozen subjects in the college curriculum. It is doubtful if a man should be graduated at all unless he has worked his way through school. No preacher should stand in the pulpit and preach the beauties of another world if he has not seen enough of this to become cosmopolitan in his nature and somewhat universal in the great reaches of his mind.

The delightful anticipations of an extensive trip produce chemical changes in the body and send a flow of life and energy through the system; and when new scenes and an entire change of climate are experienced, if the scenes are unusual enough, there is a feeling of delight. The secretions of the body at once become active, and instead of the languor and listlessness of the semi-invalid, there is a buoyancy of spirit and the whole system takes on a vigorous, healthy tone. The sick are made well by travel. The best doctors now recommend a change of climate instead of medicine. A certain amount of travel not only gives one better health and another life, but it sweetens the disposition. The man who spends all his time in one place becomes sluggish, mentally and physically. He becomes more or less dwarfed. By him,

everything is done on a small scale. He sours. He becomes narrow, and is hardened and deadened by the monotony of the struggle for existence which is usually the lot of him who lives unto himself.

Then there is the overworked business man with his nerves all unstrung. It would be hard to estimate the tragedies which have resulted from exhausted nerve cells. Irritability and loss of sleep are only the first sad symptoms. The man or woman who is suffering from nervous trouble can be cured absolutely by going to a mild and beautiful climate where the air is soft and balmy, where the flowers bloom in mid-winter, where the birds sing and all nature rejoices. The cure will be effected all the more quickly if the seashore becomes part of the new environment. The sea adds another charm, another great attraction. It takes the mind from self and the troubles at home. There is healing in its waters. Its very vastness is awe-inspiring. There is a new field of interest in the animal life in its silent depths, and a wondrous beauty in the marvellous shells washed up by the ever-changing tide. There is rest and sleep and medicine in the salt sea breeze. Such an environment as this, with the proper mental attitude, will add years and a new charm to life.

Ella Wheeler Wilcox says: "Few of us realize how great a factor climate is in character building, in disposition, temperament, and behavior. There is a story told of a cross old dog, who, because he had been a household possession since puppyhood, was taken to southern California where the family moved, and after a few months' time the cross old dog became the most frolicsome and affectionate of animals. Climate had changed his whole disposition. There can be no question that open doors, sunshine, and outdoor life lead to open hearts, to optimism, and good will. Never was there a greater illustration of the fact than in Honolulu. I spent a month in this city of forty thousand inhabitants, and I met all classes, and I never heard one unkind criticism, one morsel of bitter sarcasm from any man or woman regarding another. There is a more universal spirit of good will and helpfulness and amiability existing in the social life of Honolulu than I have ever encountered elsewhere."

THE AGE OF LIGHT.

GREAT INVENTIONS.

THIS is the age of light. Electricity has been discovered, and darkness with its hideous forms and imaginary demons has disappeared. For thousands of years primitive man had no light save that of the sun. After the invention of language, one of the greatest advances with prehistoric man was the discovery of fire, or how to produce fire. The torchlight and the pine knot were the advance agents of civilization. Ages afterward we found that we were able to get light from a rag soaked in grease; another age, and we had the tallow candle; yesterday we found oil and invented the kerosene lamp; today electricity has transformed midnight darkness into perpetual day. George Washington never saw a kerosene lamp, never ate an orange, and was never "handed a lemon." Abraham Lincoln never saw an electric light.

This is the age of light, intellectually. If language was the greatest discovery of primitive man,

then the invention of printing by movable type by Coster and Gutenberg about the year 1440 was the greatest invention of civilized man. This was the beginning of learning. As education increases, superstition decreases. It is hardly two centuries since people were killed for causing storms at sea. Two hundred and fifty years ago tens of thousands of women were killed as witches. The authorities tested witchcraft in many inhuman ways, one by throwing the accused into the river, tied hand and foot. If the victim drowned, she was acquitted; but if she struggled to the top, she was pronounced guilty and beaten or burned to death. In some places a bounty was paid for every witch, just as we pay a bounty on wolves. The Bible injunction, "Suffer not a witch to live," was carried out with a vengeance. Those who opposed witchcraft were accused of infidelity to the Scriptures, and prosecuted for blasphemy. The following law was in force in England in the fifteenth century: "Who-soever reads the Scripture in the mother tongue shall thereby forfeit land, cattle, life, and goods for themselves and their heirs forever, and shall be condemned for heretics to God, enemies to mankind, and traitors to the land." It is said that thirty-nine people were put to death for violating this law.

The man who lives seventy-five years and takes advantage of the opportunities that exist at present, lives longer and enjoys more than if he had lived a thousand years in any other period of the world's history. Of all ages of the world, this seems the most wonderful, the most miraculous. The world of today has little in common with the world of a century ago. Nearly all the great inventions of our day, and most of the conveniences of modern civilization, have been in existence less than one hundred years; and yet we have for so long had modern conveniences and so much of everything we want, that we are beginning to think it was always so. The power of steam and its use in various sorts of engines has been known for thousands of years. From 300 to 120 B.C., there were members of the faculty of the University of Alexandria (an institution which contained fourteen thousand students) who measured the relative distances of the sun and moon from the earth, proved that the earth was round, and estimated its circumference. One of these men, Euclid, thought out and formulated the elements of geometry which are still in use. As a result of recent excavations in ancient Babylonia by the scientists of the University of Chicago, it has been proved that a high state of civilization existed in Baby-

lonia ten thousand years ago. Even as early as six or eight thousand years ago there existed observatories for a study of the movements of the stars and eclipses, a system of weights and measures, a division of time, a knowledge of botany and zoölogy. They calculated the square and cube roots of numbers, and they had five- and seven-stringed musical instruments. There is evidence that for thousands of years before that time there were centuries of progress and centuries of decay. The Babylonians themselves claimed to have a civilization that reached back 270,000 years. It is quite probable, according to the most reliable estimates of historians and scientists that the civilizations of both Egypt and Mesopotamia extend over a period of at least some thirty thousand years. But the learning of centuries was lost in the Dark Ages that swept the old world back to chaotic night.

We have, however, been able to rediscover and make practical theories that are old, and apply greater knowledge than that which was buried in the ages past, and American civilization outshines that of the ancients as the sun outshines the moon.

Prior to the nineteenth century there was not a railroad train or a steamboat in existence. In 1803 it took four months to go from New Orleans

to Pittsburg by boat. The stage coach was the only means of rapid transit on land.

The first steamboat navigated the Hudson in 1807. That river is now alive with commerce, and railroad trains, immense traffic, and nearly two million people pass back and forth each day beneath its turbulent waters.

The youngest octogenarian is older than the oldest railroad in the world. At first, railroads were built on level ground. It was not known until 1836 that an engine could go up hill. When Magellan circumnavigated the globe, it required three years to make the voyage; now a man can go around the world in thirty or forty days. Our trolley car system is less than twenty-five years old. The first cable cars in the world were operated in San Francisco in 1873. The first successful electric cars were built in Richmond, Virginia, in 1888. We didn't know of such a thing as an interurban electric railway until 1895.

The steel age didn't begin until 1864. The typewriter is only about thirty years old. Office buildings six hundred feet high are a marvelous achievement, but the perfection of the elevator (which carries in America alone, it is said, something like four billion people annually) makes these immense skyscrapers possible.

Think of all the ready-made clothing on the markets of the world, and the elegant clothes you can have made to order within a week; and yet the first successful sewing machine was not invented until about 1845. The French patented a sewing machine in 1830. It was such a success that eighty of these machines were made in 1831 and used in making clothing for the French army. These machines were all destroyed by a mob that had been organized for the purpose of destroying every labor-saving machine that might be invented. The farmers in many localities in the United States joined together to prevent by force the construction of railroads, and in several instances did they "club the surveyors off their land," on the ground that the usefulness of the horse would be greatly lessened and a market for oats destroyed, and that "stage drivers would seek wages in vain."

A century ago it took weeks and months to get news from Europe, but today the occurrences of the early morning hours in the European capitals may be read by Americans in their papers of the evening before. The Atlantic Cable was not in successful operation until 1866. Now we can send messages thousands of miles without any wires at all. The wings of the wind are made the willing messengers of man on land and sea. The naviga-

tion of the air will also be made practicable, and the wireless telephone will in the near future be another marvelous achievement of the human mind.

In 1774 Benjamin Franklin invented the first stove. Now we have the heating plant where a dozen or more buildings are heated from one central plant. The automobile has been in use only about twenty years. The telephone is a new invention. The American people now exchange yearly about three billion "talks." Thomas A. Edison has in the neighborhood of a thousand inventions, a single one of which (the phonograph) sold for one million dollars.

Henry Ward Beecher said: "No man ever manages a legitimate business in this life who is not doing a thousand-fold more for other men than he is trying to do for himself."

That tells the story. No man ever built a fine house on his lot or his farm but that he added to the value of his neighbor's property. When a man keeps his own lawn in good condition and his back yard looking neat, he is progressing, and he is also making money for his neighbor across the way, whether his neighbor's chickens bother him or not. No man ever invents a practical machine or device but that he benefits the world at large, and adds not only dollars to the world's wealth,

but more intelligence and a higher civilization. The same is true of a good book, magazine, or editorial.

It is useless to even try to name the men and women of the ages past to whom we owe our civilization, our progress, our wealth and happiness, our intelligence, our freedom. Our scientists have, by their discoveries, helped to dispel the ominous clouds of superstition that for hundreds of years hung like a pall over mankind. Every individual who has had sufficient intelligence and foresight to look beyond the horizon has helped those who came after him. All the knowledge and inspiration of the past, all the hope of a great future, we owe to two things: what men before us have thought and done, and what we think and do. Some of the greatest men the world has ever known are living now. The men of today are doing as much for the advancement of the world as was ever done by those in the past. Think of Edison and what he has done for mankind. No one can estimate it. If a man were to undertake to tell of his inventions, and try to rehearse the good that he has done the world, he would find himself undertaking an impossible task. The achievements of Luther Burbank would fill a library.

If it were not for the brains, common sense,

foresight, and tireless efforts of our captains of industry, this country would be cut up into a number of warring factions; in fact, it would never have been this country. It is the tremendous energy, *headwork*, and ambition of our leading men (and a great many who are not recognized leaders) that has kept our country from being a lot of South American republics.

The railroads are the advance agents of progress and a higher state of civilization. We had the natural resources, we had the soil and climate, but what good were they if we couldn't use them? We couldn't get the gold or the silver, the iron, coal, or zinc—no way to transport them. We couldn't get the delicious fruits of the South or the hard-wheat flour of the North—no way to carry them. There wasn't any opportunity to see the prairies of the West, no opportunity to become thrilled and inspired by a visit to Niagara Falls or Mammoth Cave, Yellowstone Park or the wonders of the Yosemite Valley; no balmy breezes of the Southland for the inhabitants of the North; no intermingling, no fellowship or association; just this one community, all outside of it barbarians. No morning paper on the breakfast table. No knowledge of what was going on in the world. Railroads have made our nation cosmopolitan.

There is no North, no South, no East, no West. Go to the Gulf States and you will find men from Michigan and Wisconsin tilling the soil; in the far North you will find men who fought under the Stars and Bars; the West is made up of the most progressive spirits of the East; the great enterprises of the East are manned by men who spent the first twenty-five years of their lives on the western prairies.

BRAIN POWER.

What is the cause of it all? What is back of great enterprises? What has made our civilization? What has transformed the crude material into the finished product? What is it that transforms one hundred pounds of crude iron worth about \$1.00 into the minutest steel watch springs worth \$300,000? What is it that changes the wild grasses and weeds into fields of ripening grain, and makes luscious fruits of wild and tasteless berries? What is it that transforms the ordinary man into the genius? What is it that lifts the drunkard out of the gutter and makes him sober, that transforms the thief into the man of honesty, and him who was indifferent and dead into a moulder of public opinion and a leader of men? There is but one answer. Thought. All effort is

the result of thought. Thought expressed in words outlives deeds. Words are thoughts immortalized. The works of man survive him but a few years at best, but thought expressed in words will go singing down the centuries, inspiring the teeming millions of future ages. Truth expressed in words can never die. The words of the Nazarene, "love one another," will live as long as there is a human being in the world. People have lived upon the earth for ages, but until they became intelligent enough to express themselves in written words the past was a blank to the present. The people of today have the advantage of the experiences, investigations, and inspirations of thousands of years of struggle. Thought directs action. The mind guides the hand. Great thoughts are blossoms that fill the world with perfume and joy. Evil thoughts produce the miasmal swamps of despair. Thinking precedes accomplishment. Brain power makes success, but without brain power man is brother to the ox he drives.

To be a power in the world, a man must radiate vital energy to those with whom he comes in contact. To do that, he must feed his brain. He must read and he must think—meditate. By proper study and proper reading the latent forces can be developed until they become irresistible. A man

must banish the idea that he is controlled by laws and conditions that he cannot alter. The mind has not yet found its limitations.

Ideas are the real gold nuggets. Read books that are live wires, mental stimulants, brain builders, health builders—books that have the personality and inspiration, brains, energy, and enthusiasm of a thousand master minds, in black and white. Whatever your profession or business, you need more force, more energy, more business ability, more ideas that are alive, that you may at least keep abreast of the times. Read books that are evil-spirit destroyers, something that will make the fear of failure leave you, and make you forget that you were ever possessed with doubt or indecision. Read the live thoughts of live men, and you can be and will be that power in the world that you have always wished you could be. If you are a success in business, it is because you are willing to pay for ideas. Tom L. Johnson was changed from a money-grasping millionaire to a great philanthropist and a champion of the people by reading one of Henry George's books. The reading of one book written by Henry Clay changed the course of Abraham Lincoln's life and made him President of the United States and the Great Emancipator.

Lack of reading that enkindles enthusiasm and gives hope means lack of mental food. It unfits the mind for original thought. The machinery needs oil. The wheels of commerce won't turn without fuel and fire. The mind won't long direct commerce unless it is fed upon ideas from the outside world. Ideas are what the world is looking for. The successful man is never too old to grow. He has developed good methods of doing his work and conducting his business, but realizes that the best methods have not yet been discovered. He knows that single ideas applied in business may increase and even revolutionize it. He is anxious to get these ideas. No business is so large or so successful that it could not be made larger and more successful. The greater the man and the more business he directs the more is he on the lookout for ideas and men who have ideas.

It is headwork that makes the difference between the prosperous and the poor. It is ideas utilized that makes the desert bloom. Why is it that so many people are poor, always obliged to toil whether they are able to or not? It is largely lack of money-making ideas. Man was not intended to toil against his will, and when he is compelled to do so he is a slave, even though he owns his own home. It is the duty and privilege of every one

to buy ideas and use them to produce more. The man who thinks he is too poor to buy a book that will lift him up and give him new suggestions and new hopes is stone blind to his own welfare. Buy what you can't afford if it is going to help you to afford things. The man who works day after day and year after year without improving his condition is cheating his family as well as himself out of life itself. People who merely exist do not live. Occasionally buy a book that has something in it, something that will give you new lines of thought. It doesn't matter whether or not it tells how to get rich; it will give a change of thought, and that is the first requisite. Knowing other men's thoughts will help one to have thoughts of his own.

Men no longer fear the block or banishment for advocating reform, and it is to our fearful blood-stained past that we owe the freedom we enjoy at present. Our martyrs are no longer used to make bonfires. We no longer drag people through the streets at the head of a howling mob, or refuse to let them say their say in public. If the gentle Nazarene lived in the United States today he would not be crucified, even though John the Baptist might be called a "calamity howler." Ideas have revolutionized the world. Books of quotations,

books on philosophy, science, and invention, have been so condensed that a man can secure the right books and master almost any subject in a brief space of time.

This is an age of intellectual accomplishment. Great ideas are in the air. Every progressive individual is looking for them and getting them at any price, and an investment in ideas is the best investment man ever made. The inventive genius of the United States has amazed the world. Where America has not actually originated the invention, she has improved upon those of other nations until they would scarcely be recognized by their original inventors. The ability of Americans to solve these great problems as they arise, and to manage the gigantic industries that seem incomprehensible in their magnitude, is without the semblance of a parallel. If America stands for opportunity, she also stands for achievement. In age, a mere infant; in accomplishments she has lighted the whole earth with her genius. In morals, religion, freedom of thought, in education, wealth, and unheard-of achievements, she has reached an eminence not yet attained by any other nation—yes, and in agriculture, horticulture, manufactures, industries, education, and men. Climb to the top of the highest mountain of your imagi-

nation, and in every direction the scene is one of indescribable grandeur. Look where you will, each scene is more wonderful than the one before—mountains of wealth, mountains of industries, mountains of art and science and literature, thousands of intellectual mountains of achievement, reaching higher and higher, peak after peak, until their summits rest in the starry heavens and the reflection of their light illumines the whole world.

SUGGESTION.

THE CONSCIOUS AND SUBCONSCIOUS MINDS.

THIS idea that man has two minds or that his mind is divided into two parts, that this subconscious mind is in touch with the spiritual world, and that it is the medium through which the power which is called magnetism or personality becomes a part of our lives, is a new discovery. This discovery will give to the world a greater force than electricity and become a marvelous moral power, because this subconscious mind is amenable to suggestion. What is suggested to the subconscious mind is transmitted to the conscious mind and becomes possible of realization. "The Psychological principle on which suggestion depends is known as dissociation," separation, a turning about, mentally discarding one thing for something else, forcing the mind from thoughtlessness, or concentration upon that which is injurious, to a concentration upon that which is helpful. It is turning a man's mind from failure to success, from sorrow to joy.

Suggestion, to a limited extent, is a very common thing. The physician, although he may know

nothing about suggestion, states that his medicine will effect a cure, and the suggestion does more than the medicine. Suggestion has become a power in advertising. The ad writer who cannot make suggestion talk cannot write ads. The modern liquor advertisement will bring a flow of saliva to the mouth of the man addicted to drink, and such a desire for liquor as to drive him back to the saloon even though he has sworn he will never touch another drop. The wooden Indian suggests a smoke; the red and white pole of the barber suggests a shave. The unwholesome suggestions on the bill boards of our cities are constantly bringing before the mind that which is demoralizing. About one-half of the sickness is the result of suggestions of disease, and these improper suggestions are kept constantly before the people by means of advertisements in street cars, on bill boards, and in magazines and newspapers. Fear of a certain malady helps to bring it on. Fear that one has the symptoms produces the conviction, and so thousands of people become sick and actually die as the result of improper suggestions. Most bodily ailments are like business troubles—when you forget them, they disappear; but when a person thinks he is sick or is going to be, "the thing he fears comes upon him."

Patent medicine advertisers think of all the natural symptoms to which we are heir—symptoms of health—and advertise them as being symptoms of disease. “Do you have that tired feeling after a hard day’s work? Are you sleepy when you get up in the morning? Then your liver is twice its natural size. A box of Pelican’s Little Liver Pills will restore you to health and strength. Can you see your breath on a cold morning? Are you hungry before meals? If so, you are likely suffering from an oversupply of fresh air causing poor circulation.” It would be just as sensible to reply to such ads as to the hundreds of fake advertisements that are answered. So, even before the so-called “cure all” is purchased, the evil suggestions produce sickness in a thousand minds, and a thousand people send their money for as many kinds of death-dealing drugs, and for selfish gain a set of rascals are depopulating the earth—robbing outright, murdering by slow poison, and causing innumerable suicides.

One way to keep from being sick is not to read patent medicine ads or to pay any attention to suggestions of ill health. The organs of the body are usually in the best condition when they receive the least attention. Think of health. It is more catching than disease, and a bigger catch. The

person who answers a patent medicine ad or sends money to some quack is committing a crime against his own person and robbing his own family.

If suggestion can produce a diseased condition of the mind or body, it can relieve that condition. It is said by the great psychologists that there is not a physiological act but that can be arrested by a mental act. That which is suggested to the mind causes the blood to rush to the cheeks, or the face to turn pale. Bad news will prevent the proper digestion of food. Good news, the announcement of a great achievement or great success, or the consummation of a greatly cherished ambition, is to the physical body as rain to the parched desert. There are instances known to medical science where even the heart action has been controlled by suggestion. The mind seems to have almost unlimited power over the body, and suggestion is the power that guides the mind.

The natural state of the normal mind is consciousness. When we are awake, the mind is always conscious and acting, continually thinking, sometimes about things worth while, sometimes not, but always thinking. Too often one's thoughts are permitted to ramble without any purpose, without even the consciousness of the energy exhausted or the time wasted. If men can train

themselves to keep before the mind the right kind of mental pictures, they will transform their lives. These suggestions will act and re-act upon a man and in turn accomplish in him and for him his best and most cherished purposes. If he doesn't try to control his thoughts, they are, as a rule, negative and unproductive. It is possible to school the mind to be obedient to the will. To be susceptible to the good and to close the doors of the mind against unprofitable suggestions, is every man's privilege.

Financial success is determined largely by suggestion. Where strong, successful, enthusiastic men are at work, there is a success atmosphere that is catching, and it is the custom of business firms who have men on the road to bring these men in at stated intervals in order that they may become permeated with the success atmosphere of headquarters, that they may go out again and carry with them that atmosphere which insures success. Suggestion is the beginning of an enterprise. The idea must be suggested to the mind, either by self or someone else. An idea flashes upon the mind; it is nourished and thought about until we have a James J. Hill and a Great Northern Railroad. James J. Hill didn't exactly make the Great Northern Railroad, but he thought about

it and clung to big ideas and grew up with the enterprise.

How can I improve my health, develop my personality, or increase my business by suggestion? Begin to know the truth about yourself. Begin to know that the fear of failure is a myth, that ill health is the result, usually, of wrong mental conditions, and that a weak personality and failure are the result of yielding to limitations that do not exist. Begin to investigate your business. In reading, make note of suggestions that come to you, and use them. Put two and two together and make a new combination. A man can build up a magnificent business by using suggestion to supplement his efforts. There are many things that you would like to see realized. Argue for those things. Insist upon those things. Then dare to demand them. What you are entitled to you should have. By suggestion you can develop your hidden possibilities and become a doer in the world's great workshop. You can become a master—a king in your line. You develop your personality by determined and persistent suggestion. By suggestion you cultivate the faculty of looking on the bright side. It enables you to overcome a bad temper or a stubborn disposition, and by it you can influence your neighbor. You can cultivate

calmness, serenity, and poise; you can develop within yourself a generous, noble disposition; in fact, you can eliminate the negative qualities and develop the positive in their stead, and where there was sickness and whining and misery there will be happiness and success and joy.

You ask, "How can this be done?" Make it your business to concentrate your mind and to argue for yourself the things which you desire. If you have weaknesses, deny them. It is said that the subconscious mind is more amenable to suggestion when the body is in a state of relaxation than at any other time. Upon retiring for the night, completely relax. Shut out all the thoughts of the day, everything of business and anxiety and worry and temptation. Put it all away, and your mind will be in an attitude receptive to any impression which you may desire to give it. Then suggest to yourself, and think over and over, the matter that you wish impressed upon your mind. It will be absorbed by the subconscious mind and transmitted to the conscious mind, and even after the conscious mind is asleep, the subconscious mind will continue to act upon the suggestion, and you will realize the consummation of your desire, not by a single suggestion or a dozen, but by constant effort. The mind is also very receptive to sug-

gestion before arising in the morning and at all times during the morning before the day's work begins. We all know that lofty ideas not only suggest but actually produce noble thoughts and lofty lives.

Get the idea that you can and will do business as well as anyone else, and the business is yours. Think about being energetic and aggressive and you unconsciously add vim to every step. Let certain suggestions find lodgment in your mind, and you know that corresponding actions will follow. Learn to concentrate your mind upon one subject at a time. Do the thing; make yourself get down to business. It is not difficult if you try hard enough, but it isn't easy if you don't. Decide, for example, that you will cultivate certain traits of character. Perhaps you have given such close attention to your work that you have become irritable; you perhaps find yourself easily annoyed, and that over the most trifling matters. If so, it is a matter that must be remedied. Irritability is a common weakness with office men who don't take enough exercise or enough sleep. It simply ruins a man for business; it decreases his personal magnetism, his nerve energy, and his enthusiasm, and makes him little and mean. It causes his associates to dislike him, and spoils things generally. Even if you haven't

gone any farther than to learn the disadvantage of being irritable, you have done much to increase your personality and your business, for you know what a disagreeable, business-losing habit it is, and you will decide to quit it. That is suggestion, and the right kind, but it doesn't give you any system. Place your ideas in words, and at the proper times operate upon yourself. Give yourself this treatment by auto-suggestion. Repeat some such statement as this: "I am going to quit this thing of being irritable and cranky." Go farther, and adopt this formula and live up to it: "I am glad that I am not annoyed by anything; I will not allow myself to become irritated or ruffled by anything that anyone may say or do. I will remain calm and composed under all circumstances." Don't think this is nonsense. It will do the business if you will give it a chance. Make it a part of your life. Meditate upon it every night before going to sleep and the first thing when you awake in the morning, and live a normal life. The Christian Scientist is instructed to repeat to himself every morning before he arises a certain formula governing his belief. This is no more nor less than a strong auto-suggestion, and is a better tonic than most physicians prescribe.

Suggest to yourself that which you desire to realize. Go to sleep with the firm conviction that you are too big and too generous to be ruffled in the least by what anyone may say or do. The annoyance, in the first place, was caused by his limitations, not yours. Keep your mind firmly fixed on that which you desire to become—on the assurance that you are generous and considerate, and able not only to pocket your own troubles, but also to relieve other people of a little sourness. “I will be pleasant. When anything comes up to irritate me, I will laugh and take it cheerfully and good-naturedly.” Forget that you were ever irritable. Forget that you ever had a weakness, and think of things worth while. When you have outgrown irritability, turn your attention to some other quality. A big, generous-minded man who can control himself is welcomed like a breeze from the mountain top, and he gets the business.

Thought is a creative force. To think systematically to the point we desire to reach is a process of growth—a creative process, which will build you up toward the ideal for which you are striving—but it isn’t as easy as floating down stream. You must think, and put that thought into practice by the exercise of your will. Do you lack energy? By systematic suggestion you can make yourself

more energetic and more aggressive. "I am more aggressive than I ever was before; when I am on the ground now people know it, and it pays." If you carry that suggestion, believe it, and act upon it, your face, your step, and your actions will show it, and you will prove it by doing business. To think of doing it is the first thing. Think it constantly, believe it firmly, and then act it out courageously. "Ginger up and get in the game."

You may be aggressive enough, but have some other weakness. You may lack energy. You may be afraid, or you may have a dozen or fifty habits that you want to get rid of. "I will succeed with that proposition. It will help both parties. It is a great thing." Before going to sleep settle for good in your own mind that your success is absolutely assured. Be satisfied. The first thing in the morning renew the suggestion, not in fear but in faith, absolute faith that knows no defeat. "I am a salesman. I have a winning personality. I do what is right. My hopes are high. I do desire to benefit humanity. I hope and pray that I may be able to lift the burden from some sorrowing heart, that I may inspire with new hope. I will give value received. I will forget the insult. I will overcome the obstacle. 'There shall be no Alps.' My business is prospering. It will continue

to prosper. I deserve to have it prosper. I will play fair. I will do more—I will lend a hand. There is no fear. There is nothing to fear. No man can harm me but myself. I am a part of the Universal Intelligence. I receive my power from a supply that is inexhaustible. 'Man doesn't live by bread alone.' Every man has his assets; nature makes no paupers. There is no failure; success is all about me. My health is perfect and I will keep my mind clean."

The leading men in every enterprise spend some time in meditation. One thought suggests another and another until plans are matured and propositions thought out. The greatest advantage in meditation is that the cares and trials and busy problems are shut out and the mind is free to commune with the Great Source. If you would be a power in the valley, you must at times go up into the mountain and commune with nature and absorb the thought and inspiration of the Universal Force.

The man who doesn't dream of being President and who doesn't fit himself for the Presidency will never be Secretary of State. The wholesale man who doesn't expect to see his goods selling successfully in every state, will not succeed in any state, and the man who doesn't fit himself to do a

world-wide business, who doesn't prepare and expect and determine to be at the very top, will miss nine-tenths of everything worth while, and perhaps slip unnoticed and a failure out of a magnificent world.

For ages suggestion has been used as a healing power, usually under the name of some sort of divine healing. Even in heathen China and in India where prayers are offered to idols, cures are effected just the same; which proves conclusively that the mind is the healing agency. In Japan, many people who are sick pray to a stone image, and chew a wad of paper, throwing it at the image. If the paper sticks, the prayer is answered and they are to be cured. If the paper falls to the ground, they have to try it again some other time, and the happy condition of the mind of the person who can throw hard enough to make the paper stick brings physical relief. There is no doubt about the sincerity of John Alexander Dowie, and there is no doubt about some of his marvelous cures. There is no doubt, either, that, although he knew it not, his cures were accomplished by means of suggestion. His personality was so strong and his influence so great that his words were believed absolutely by his followers, and a normal condition of the mind and body followed.

Medical science no longer doubts the wonderful cures performed by Christian Science. Mrs. Eddy has done more than any other person living, to perfect this science of suggestion and bring it within the control of man, and yet she doesn't herself believe that it is suggestion at all, and no one has any right to doubt her sincerity. Instead of being condemned by so many, she ought to be praised for the marvelous things she has accomplished. The Emanuel movement is another step in the right direction. It is healing people morally and physically, and especially morally, by suggestion. They claim nothing else, and each new cult will perfect the science of suggestion more and more. As Mrs. Eddy has improved upon the teachings of psychologists and metaphysicians of the past, so others will improve upon her work until suggestion becomes a perfected art and every person an operator. Auto-suggestion is self-suggestion. It is a matter of a person directing his own mind. It is a matter, as Mrs. Eddy herself says, of "arguing on the side you wish to carry," of giving to yourself the suggestions that you need, denying the thing you don't want, and insisting upon the accomplishment of your desires.

NERVOUS PROSTRATION.

Auto-suggestion is a priceless boon to thousands of people suffering from mental disorders. Dr. Dubois, of Germany, contends that nervousness is a disease preëminently psychic, and that a psychic disease needs psychic treatment. He asks this question: "Can we by means of the mind, by our moral deportment, escape illness, prevent functional troubles, diminish or suppress those which already exist? I boldly answer, yes." Usually the doctor who tells a woman that she is suffering from nervousness, and then gives her narcotics to make her sleep, does her a great injury, although perhaps ignorantly.

In most cases of nervousness the disease is mental and can be cured by suggestion. Too often domestic infelicity is the cause, or business worries, the effort to make both ends meet. For some reason there are many whose nerves are shattered. Nervous prostration is upon them—overwork, overstudy, some chronic ailment, abnormal physical or mental conditions, it matters not. The patient should not depend wholly upon auto-suggestion. He should go to some reliable practitioner—a Christian Scientist, a New Thought

healer, a representative of the Emanuel movement, or someone who will be able to take his mind off himself and convince him that his disease is mental. Simply change his mind. If the practitioner has a sufficient grasp of the subject, perhaps a single treatment will convert the patient absolutely and the healing seem miraculous. Perhaps it will require a month or two, or longer. It depends not only upon the practitioner but the ability of the patient to accept his suggestions.

A person should also see a reputable physician. It may be that the nervousness is caused by physical disability of some kind. There are those who require more than medical or mental treatment. A complete change of climate, with the proper mental treatment, will usually be sufficient. An ocean voyage of some months, a cottage by the sea, especially in the South where the winter bathing is good, where the shells are beautiful, and where there is a variety of scenes to absorb the attention, will affect a cure. Go where everything is bright and beautiful, where there is tropical foliage, gorgeous flowers, a delightful climate, and if possible where there are pine woods. In giving mental treatment, the actual cause of the trouble must be known. You cannot treat symptoms. You must get at the cause. If your nervous-

ness is caused by financial affairs, they must be adjusted; if by selfishness, acknowledge it and take treatment for selfishness. If you think you are being imposed upon, that you are not getting your share, that your husband is having too good a time, or that your wife isn't doing her part, the chances are that selfishness is the demon that is gnawing at your heart. Take treatment for selfishness, and your nervousness will disappear. The usual mode of procedure is to deny the malady. Believe it not. "Get thee behind me, Satan." "I am equal to the occasion. I can make the trip, do the work, sing the song, make the speech. I am not nervous. I am not conscious of weakness. I am not and I will not be a slave to any habit that destroys." But there are exceptions. There is no use for the selfish man to deny that he is selfish. They all deny it. The miser doesn't admit that he is a miser. He thinks he's generous if he buys himself a piece of stale bread. If he puts a nickle in the contribution basket he feels the sting of extravagance. About the only thing to do with such a man is to convince him that he is a pitiable wretch. In some way the scales must be scraped from the eyes of selfishness until the man can see himself as others see him. Then he can be saved. The spirit of the Nazarene—the spirit of love—if put

into practice in everyday life, would banish most nervous diseases and half of the sickness of mankind. It would destroy the microbes of jealousy and suspicion, do away largely with divorce, and actually lift mountains of agony and grief from the world.

The patient should suggest to himself: "My troubles are not real. What I thought was true is not true. I have a healthy mind and a healthy body. My nerves are all right. I am able to do my work. 'Henceforth I whimper no more.' I will enjoy myself. I will mingle with people, enjoy the out of doors, sing at my work, and be glad always." If there is anything that takes the disgruntle out of a person it is singing. "I will be a better man. My nerves are no worse than other people's. It is all a notion. I am at least going to make myself decent enough so that people can live with me. I will love my wife more. I will treat her better. I will treat her like a beautiful flower. I will be kind and considerate of her wants and will try to help her overcome her troubles. My nervousness was a myth. I will rejoice in my freedom."

A daily resolution kept will eliminate millions of miseries. The fault is not all with the government. Congress may take our lands, place a tax

upon our efforts and a tariff on our clothes, but these matters are of little consequence in comparison with the burdens we place upon our own backs. The man who can free his mind and live in harmony with the Universal Intelligence rises above legislatures and governments. Statutory laws can affect him but little.

As a rule, men do not expect enough. They do not expect their business to become worldwide, and it doesn't. They do not expect anything out of the ordinary, so nothing out of the ordinary ever happens. They live along—millions of them—without acquiring any real desire for progress. They expect little and get less, and about twenty years before their time their life goes out like a candle, and nobody knows it. A person actually shortens his days by suggestion, when he thinks he has passed the zenith of his usefulness. Why not suggest longer life and greater things. Do not think you are coming in on the home stretch because you are fifty years old. Let us plan to prosper and grow, and reach the zenith of our power at the age of seventy-five or eighty. To think right adds to life as well as to business.

TALENT.

THE tadpole becomes a frog or toad, or something of more importance than a tadpole; the caterpillar becomes a butterfly; but the brightest boy may live a hundred years, and never become a man. In becoming a man there is more to do than to find enough to eat and a place to sleep. The animals do that. There are kind words to speak, loads to lift, people to cheer and help and save. There are intellectual problems to be solved, spiritual heights to be scaled, a passion for service, and a love of humanity to be possessed. Every day, every year, can bring a higher state of existence, a more marvelous transformation. No man can estimate the influence or the possibilities of a human life.

If you do not use your talent you lose it. Talent is the result of expression. Education is not so much what we absorb as what we reflect. Information is necessary as a matter of intelligence, but expression is necessary to growth. "For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, shall be taken away even that which he hath."

Talent comes only through constant expression, constant effort. When the Creator made the world, He started it on its flight through the heavens, and there is no stopping or turning back. When the world stops, the end will come. Man also was made to move, and when he stops that is the end of him. Unfortunately, too many stop before they start, and they are dead before they begin to live. For each man who does all he can there are ten who bury their talents in the ground. You may save some things for a time without use. You can save your money by not using it, even though you get no interest. You can put your gold or silver into the ground, and dig it up again in a score of years; but cease to utilize your talents for but a short time, and when you go to dig them up they are gone. Let the strongest athlete tie his muscular arm to his side for a few months and it becomes helpless. Cover your eyes from the light for a given period of time, and when you remove the bandage the sight is gone. Deny yourself uplifting things and noble thoughts and you lose the sense of justice. Your conscience becomes seared to the light of the world. Keep away from the beauty spots of nature and things that are lovely; keep away from music; listen not to the old songs or the inspiring words; heed not

the prattle of the babe; listen not to the child's happy laughter, and you will become dead to the highest good. The brain cells of sentiment and joy and happiness and beauty and all that is good in the world will wither and die, and that which once was sacred you will know no more forever. The love of good is the beginning of wisdom.

This world is heaven: this world is hell. Where the boundary is no man knows. Like the International Date Line, it varies. No one is standing still. It is up, up, up, amid laughter and joy and service, or it is down to unbelief in one's better self, down to misunderstanding, jealousy, revenge, agony; down to despondency and remorse; down to the black night of despair. As each downward step is unconsciously taken, the brain cell that was a light to guide the mind upward goes out. Light after light goes out; brain cell after brain cell withers through lack of use until darkness comes upon the sinking soul, and he who might have found his greatest joy amid the flowers and the sunshine of the highest attainments must, through the misuse of his talents, stand at last amid intellectual and spiritual squalor, enveloped at high noon by the shades of night.

The pursuit of wealth, laudable and necessary as it is, or the pursuit of any branch of science or

industry or art to the exclusion of all else, dwarfs and makes useless nine-tenths of the mind. The great scientist, Darwin, devoted so much time to scientific research and to this very phenomenon of the death of unused brain cells that his own love for music and art ceased to exist, as he himself tells. The trouble with most people is that they have more brain cells and many more talents than they realize, and instead of letting them degenerate into nothing they ought to develop them into something. In the famous parable of the talents, the man who buried his one talent, might have developed several if he had used the one he had. A man's capacity for getting things done grows only through activity. When a man doesn't do all he can, he is developing a weakness that will overpower him, and he doesn't realize what he has lost, not even after he has lost it. He not only loses the talent which he knew he possessed, but he loses a score of talents that he didn't know he had. You think you have but one talent, and become discouraged and perhaps, like the one-talent man in the famous parable, envious and bitter, and you bury that talent in the ground, when if you had but used it you would have discovered that you had five talents instead of one. The only way you can find out whether or not you have

five talents is to utilize the one that you know you have. Don't utilize that talent, and at the end you have nothing.

It is the philosophy of life that what you do not use you cannot keep. While cultivating the talents of leadership, keep inviolate your love for the highest and best in the home, in science, in literature, art, and nature, and put into practice the highest thoughts of which you are capable. Theory alone never makes talent. Talent is the result of practice. Become a well-developed, all-round man; be able to do things, one thing in particular, but do not let that one thing become your master. Do the thing yourself; be responsible; stand on your own legs; pay the price; be a man.

What kind of brain cells are you developing? What kind of thoughts do you hold? What kind of company do you keep? What do you do with your spare time? If one sheep jumps over a precipice, all the others will follow to destruction. Most people are like sheep; they will jump over the precipice by the million. Only the few have gotten far enough away from the sheep stage to stop to consider, to count the cost, to reason. It is over the precipice of wasted time—the card table with its idleness and fascination, the pool halls, the cheap theatres. Ten-cent theatres make

ten-cent boys and girls, and bury in rubbish many a soul. The human sheep are jumping over the precipices of drink, gambling, immorality, deception—not a big precipice all at once. No man intentionally jumps to death. A sheep takes one big leap; man takes a great many little ones—they both land in the same place.

How can a young man, clean and upright, with the great world reaches of humanity before him, with honor, integrity, happiness, education, travel, influence, power, leadership, and a great life all before him, turn his back upon truth and the grandeur of a noble character and everything worth while in the world, little by little, step by step, until the splendor of life has vanished and there is nothing left but the husks. The tragedy is caused by deception at the start. He never dreams of the result; he doesn't intend to deceive himself, but "a little of this or a little of that is not going to hurt anyone," and so little by little he slips down. In many instances it is an unconscious transformation. His brain cells of honor are growing smaller; new brain cells slightly tainted with poison are forming; false appetites are being created; a false sense of life is being acquired; talents are forgotten; the advice of evil companions is heeded; there is the merry laugh of the foolish;

the thoughtlessness of the sheep; and a life is snuffed out. It is the tragedy of tragedies, and is being enacted every hour of every day all over the world. As someone has said, nothing is so sad as to see young men by the thousands falling from integrity and manhood and success and power like the stars falling from the sky.

But there is a way of escape. The precipice can be scaled. Evil habits can be overcome. Right thoughts can take the place of evil thoughts. Right can be substituted for wrong. With the mind reaching out for divine truth, with hope kindled anew in the human breast, the will can lift the greatest load of evil from the lowest depths and carry a man back once more, little by little, from the dark cañon, up the mountain side, up the precipice, up, up, up, to the white heights of the redeemed.

"I will arise and go unto my father." I will! I will!! *I will!!!* In these two words there is a "wonder-working power." A man can't get much lower than the Prodigal Son, but his will took him again to his father's house. Will power is a divine attribute, and he who uses it and clings to the steadfastness of a great purpose may climb to heights still unexplored; or if he has fallen, that will power can lift him up and carry him on the

bosom of the winds to the very summit of human achievement. It transformed Francis Murphy from a drunkard in prison to a saviour of men; it made Martin Luther a reformer; it discovered the new world; it makes men utilize their talents; it transforms people from sheep into men in whom there is developed a divine power.

Live the big, generous, abounding, overflowing life. Keep the inner life at high tide and attuned with the highest thought and greatest progress of the world. "I am come that ye might have life and have it more abundantly." *Now* is the time to live more abundantly. "Be ye also enlarged" and "be ye steadfast, always abounding." These great truths were meant for the world workers, live men, business men, men who are getting things done. Every great truth in the Bible and out of it is intended to help you here and now, in your business, in your life, and what cannot help you here won't help you hereafter. Live the enlarged, the abundant, the steadfast, always abounding life of enterprise and service. "Every man preaches his own funeral," decides his own destiny, and writes the fate of the ages upon his own soul. The one who develops his talents in the service of mankind will find himself the possessor of everlasting life.

SAVING GRACES.

IF there were only an oil that would take the squeak and disgruntle out of every person on earth! Isn't it too bad that, when life is so short at best, most people are out of sorts about half the time? It is contrary to nature to say "you *must*," even to a brute. We are not slave drivers. As a rule, a person gets about as good results trying to compel a brute as a man. "You've got to" and "I'll see that you do" are deadly enemies to personality. Think of the friction caused by one man's trying to make another do something that he really wants to do but won't because the other says "you must." You, perhaps, have been annoyed by someone's trying to make you do something, but you have not been annoyed or injured half so much as the man who tried the making. Lead more and drive less; persuade more and threaten less. Use the oil of gladness, good cheer, frankness, and common sense.

Cut out suspicion. We are all anxious to be agreeable, but don't we forget about it? It takes some effort on our part, and we are not willing to

take the trouble to control our dispositions. Politeness is one of the things that make the world fit to live in. The courteous person who is polite and considerate of our wants and feelings may have some faults even of a grievous nature, but we like him just the same. Such people always get the benefit of the doubt. This thing of being agreeable pays big dividends at both ends. Be courteous, considerate, and kind, as though your soul's salvation depended upon it (and I'm not sure it doesn't). It will give you a personality that will draw like a magnet; it will double your business and your income and make you friends, and it is very much better than medicine for indigestion.

There are some things in life that one needs to forget. Could we forget, to forgive would be easy. To be able to forget slights and wrongs inflicted by others is a greater asset than to have a good memory. Forget and forgive, and obliterate forever all rankling animosities of the past. It will give one health and happiness, and purify the soul. What good does it do to brood over a thing that can't be helped. If you have done wrong, right the wrong if possible, and forget it. Outgrow it. Let the brain cells of unpleasant memories wither and die. Remove the thistle and plant the flower.

Lose sight of the wrong; cling to the good. The man who wronged you was perhaps not much to blame. He himself was the victim, and if you but knew how much he had suffered from it you wouldn't blame him at all. Forget it.

We would not have you forget the plain, simple, old-fashioned virtues of gentleness, kindness, patience, simplicity, and courtesy. Don't you know that even if you were living your life entirely for cold-blooded gain, and had nothing in view further than the realization of your own selfish aims, it would pay you to be always ready with a kind word, a helping hand, a pleasant smile, and sympathy for others. "Happiness is the echo of the pleasant words we speak to others." The big prize goes to the man who will lighten our burdens, give us courage, and make us feel that we are of use in the world. "In order to have friends, you must first be one." Get friends by deserving friends. Cultivate agreeableness, and one of the prizes is a friend. A friend is something no man can live without. No one is entirely independent. We go to the top through the loyalty of our friends who praise us and speak well of us always. Rich, indeed, is the one who has a friend—and from that friend the smile and nod of encouragement and final approval inspires like a benediction from heaven. The inspiration that such

a friend will give you cannot be compared with dollars and cents. "It will make a man honest; it will make him a hero; it will make him a saint. It is the state of the just dealing with the just; the magnanimous with the magnanimous; the sincere with the sincere; man with man."

The man who is glad to see others succeed can't help succeeding. You should not envy your neighbor his fine house—it adds to the value of your own property, and your neighbor's success may some time add to your own wealth, whether you know it now or not. Help him all you can. It gives you a stronger character and a better personality if it doesn't do anything else.

"What is the real good?"
 I asked in musing mood.
 Order, said the law court;
 Knowledge, said the school;
 Truth, said the wise man;
 Pleasure, said the fool;
 Love, said the maiden;
 Beauty, said the page;
 Freedom, said the dreamer;
 Home, said the sage;
 Fame, said the soldier;
 Equity, the seer.
 Spake my heart full sadly,
 'The answer is not here.'
 Then within my bosom
 Softly this I heard:
 'Each heart holds the secret;
Kindness, is the word.'"

Kindness is one of the trifles that help to make a little man a big man. It is one of the cogs in the personal-power machine, and if it is missing there is a constant jar which decreases the effectiveness of all the other machinery. And isn't that true of politeness and thoughtfulness, considerateness, and sympathy, and many other virtues? Do they seem almost too common to write about? They do the business. They add to a person's magnetism and create a personality that wins. They help to determine the difference between success and failure, between friends and no friends.

Cultivate unselfishness; it is a great thing to be generous in the support of every good cause; it is greater to be generous with kindness and good cheer; and greater still to be tolerant in passing judgment on a weak brother.

We all know how easy it is to be good-natured, happy, and sunshiny, and to see the world through rose-colored spectacles when our castles in the air are in process of construction. That is as it should be, and those air castles will some day be realities if we can hold ourselves down on the ground and build a foundation up to them. It is easy enough to be enthusiastic when everything goes right, but let something occur to upset our plans, and the whole atmosphere seems changed—the world

looks dark, nothing is as it should be, and we feel that we are justified in speaking sharply, wearing a face like a thunder cloud, and making all with whom we come in contact feel as though they had just come from a funeral. When things go wrong, we should exert a little will-power

“The man worth while
Is the man who will smile
When everything goes dead wrong.”

It takes grief to make a man. A man who hasn't contended with adversity is like a hot-house plant. Give him difficulties to overcome and obstacles to conquer, and it makes him strong. It takes the storms of the centuries to make the oak, and it takes the storms of grief and disappointment and hardship and adversity to make a man.

Many of us would, perhaps, if put to some severe test—if some great trouble should come to us—rise heroically to the occasion and meet it bravely. We would discover our dormant courage and powers of endurance. Strength and fortitude would be forced upon us. When some really great misfortune comes, we feel we must endure it, and we do it bravely; but it is often the little cares and trials of our everyday life—the petty vexations and annoyances of office or shop, schoolroom or home

—that test our courage and prove that we are not heroic. It is at last the little things that count. We live hundreds of commonplace days where we live one extraordinary one, we have thousands of petty vexations and annoyances where we are given one great trial to endure. Don't worry about the great trial or the extraordinary day, but cultivate the faculty of ignoring petty vexations and annoyances and of living far above them.

THE GREAT MEN OF TOMORROW.

THE time to begin developing leadership, is in infancy, or earlier. The mind of the child is so plastic that it can be moulded like soft clay. By proper culture, environment, and training it can be so developed as almost to measure up to the divine standard.

Children who are scolded much and cuffed and humiliated seldom grow to leadership. Love and appreciation are the well-springs of genius. Take heed that you do not clog them with blows and cruel words. The sensitive consciousness of the child is the priceless gem of gems. Mar it not.

Do children deserve to be punished because their judgment, or lack of it, leads them to do that which our judgment tells us is not wise? Have we a right to assume that they ought to know better, and then slap the poor little things or send them to bed because they don't do what we, in our mature wisdom, think to be best? It is cowardly, and low, and mean to fly into a fit of anger and make a helpless child do something just to show that we can. I have seen a father abuse and

humiliate and punish unmercifully on the public street his little child, just because he was able to physically, and for no other reason. How it makes the heart ache to see little children slapped and scolded and humiliated and made to believe they are bad! They are not bad; they are good—perfect—and they are the only beings on earth who are. They are perfect within, and their bright, happy, open countenances are proof of it. How important it is that children be guided by love instead of force!

If a child is wilful and disobedient, it is the fault of the parent and not the child. Are not the parents the ones who ought to be punished? There is one thing that no man ought to be allowed to do, and that is to abuse helpless children, no matter if they are his own. That makes it all the more heartless. Isn't it an awful blight on our civilization that so many children are brought up in fear of their parents? How can we expect a child to be good when he is made to mind? When a child is made to mind, he minds because he is afraid not to. He doesn't do the things he is told to do because he is filled with pride and satisfaction in being able to do his little part, or because it is pleasing to him, or because he knows it will please his parents; he does it because he

knows he will be "licked" if he doesn't, and instead of developing a beautiful, cheerful, happy personality and a disposition that will take pride in doing useful things and in doing right because it is right, he is made sullen and ugly, and when he comes to have children of his own, his whole nature has become so diseased and out of harmony that he reproduces his perverted disposition in his own children.

No one means to be brutal, but what else is a man but a brute when he will, in a fit of anger, strike a dear, little, innocent, helpless boy or girl? How cowardly! How contemptible! Children are not given to us in order that we may make them do things because they can't help themselves, nor as an escape valve for our surplus spite. When a parent in a fit of anger compels a child to do certain things, he, for the time being, transforms that child into a slave, ruled by the brutal passion of a temporarily insane father or mother, instead of being guided by reason and love. Being cross and irritable with one's children injures not only the children but the parent. If one is going to use force, why not conquer by the force of love, the divine power that is planted in the breast of every human being. "I couldn't bear to die in the arms of a child that I had whipped. I couldn't bear to

feel upon my lips, when they were withered beneath the touch of Death, the kiss of one that I had struck." If a child makes a mistake, take it up in your arms and love the mistake away. That is the only way that will save both parent and child; but do not beat it. Be firm; exercise control. Don't let children have everything they want. Teach them to overcome their unnecessary desires, or they will never withstand temptation when they go out into the world; but always be kind, always gentle. Remember you are handling sensitive flowers. Do not expect too much. Don't think the child ought to know better. Its mind is not sufficiently developed to retain and execute rigid orders. If you instruct your child not to go out of the yard to play, remove the temptation by fastening the gate. It seems strange to slap children at the table to teach them manners, but it is a common occurrence.

Children are the greatest blessing ever bestowed upon man. They are little angels sent from Heaven to make this world a Paradise. They come to fill our hearts with love and gratitude that for a few short years of our lives we love and are loved into being fairly decent men and women. They make it possible that the law of love may rule supreme in our hearts; then it is a privilege to the child

to obey. It is a sweet pleasure to it to be permitted to do useful things, and the whole family is filled with sunshine and love and happiness—the greatest happiness that can exist upon earth.

Instead of children being under obligations to their parents, are not parents under the greatest obligations to their children? Every mother becomes a better mother and every father a better father under the innocent influence of their own children. Because of the love a father has for his children and the love he receives in return, he is less mean, less hard-hearted. It makes him a better man, better to his wife and to his associates; more considerate, more kind, more successful. A man cannot afford not to associate a great deal with his children. It is too great a pleasure to miss because of business, and besides it will help his business. He needs it for his health's sake—it is a good cure for a bilious disposition, and the children need it.

I would rather be with my children, listen to their shouts of laughter, romp with them in their play, have their arms around my neck, and look into their loving eyes and see there all the glory and beauty of perfect, spotless souls, and read in those angel faces the greatest faith and purest love that can come from a human heart—I would

rather be with them, I say, than to dwell within the pearly gates of Paradise without them! Their innocent, perfect trust, the sunshine of their precious lives, their simple faith and beautiful dispositions, their great, boundless love, go with me in all my travels like a benediction from the Eternal Throne. Whether in my office, on the road, or crossing the boundless sea, I am influenced to a higher and better life because of them. I can hear their peals of childish laughter above the din and roar of the train. In the darkness of night, as my mind wanders homeward, I can see their tiny faces and their little golden curls snuggled down in their pillows in the sweet embrace of slumber. With all my heart I offer my thanks this day to the Almighty Father of the Universe for these little lives, these sweet faces, these angel voices, that give me strength and courage and zeal and a great happiness that passeth understanding.

Every young life is pure, perfect, spotless, before men and angels. What it will be tomorrow will be determined by two things: the kind of lives its parents are living today and the environment of the community. If there is any one thing that parents can do that will make them famous forever, it is to so live that their children may follow in their footsteps and not be led astray.

Happy, almost above understanding, is the man whose life is so upright that his children have scorned evil and crowned their lives with virtue and noble deeds. In comparison with it, the happiness of the millionaire or the king is but an empty dream.

The men who make beasts of burden and human slaves of innocent, helpless children, who deprive these pure little lives of their natural freedom and the light of day, and compel them to work in the filthy factory from early morning until late at night, who compel them, as the heathen nations of the ancient world did the galley slaves, to work beyond human endurance, ought to be taken to some asylum and taught humanity. They are worse, a thousand times worse, than the burglar who infests our cities or the degraded murderer who slays his victim for so much gold.

Children should not be allowed to appear on the theatre stage, and yet hundreds of children are travelling all over the country from town to town with all kinds of people and under the most unfavorable conditions, because older people are making money out of them. During the present season, two children, stars in their line, were obliged to perform forty-two times in one week here in Des Moines—seven days, six performances

daily—in dancing and tumbling acts. The boy was about thirteen. The little girl, pale and emaciated at the hotel, but dazzling in jewelry and paints on the stage, was between eight and nine years of age and had been doing this dancing, high kicking, and tumbling act since she was five years old. The boy had lost his nerves. He could not stand the strain. His face told the story of hardship. These two children got sixty dollars a week, and saved about half of it by staying at the cheapest hotels. Their mother travelled with them. Their father owned a barber shop and pool room in Kansas City. They may not have been bad people, but what awful crime were they committing! They were robbing their children of the priceless heritage of childhood. Childhood is the time when vital energy is stored in the body for future use. The forces of nature do not fill with vigor and hope and power the toil-driven, nerve-racked children of slavery.

I do not want entertainment that can be had only by robbing innocent children of their childhood, by taking from them everything that might give them a fair chance among their fellows. I would rather dwell in a log shanty in the woods and never see a city; I would rather live without success and die without hope, than get my pleasure

by robbing children of their childhood, of their education, of their vitality which is the essence of life. For them there is no expansion, no great life ahead. Their vitality, is being expended now. In the bloom of childhood they are beginning to decay. Tap a young maple tree, rob it of its sap, and it will stunt its growth. Take the turpentine out of the pine when the tree is too young, and you will have nothing left but dead wood. The same is true of people. Take the vitality from the life of the child, and there is nothing in all the world that will take its place. You have robbed that child of life and everything that makes life glorious.

Unfortunate is the boy who is pushed back into the Middle Ages because of the lack of will power on the part of his father to give up evil habits. The father who uses profane language, or pollutes his system with nicotine, or debauches his whole family by the curse of rum is to his children a stumbling block that not one in a thousand surmounts. If you plant a tree or a beautiful flower, you give it every opportunity to grow. You protect it from the chilling blasts of winter and give it the benefit of both sunshine and rain. The stock raiser gives his blooded stock every opportunity for development; puts them in the best

and safest pastures; gives them the best of care. He doesn't hit them over the head with a club or set the dog on them or lash them into a state of frenzy because they do not understand. But the average boy is allowed to shift for himself. He is all over town; associates with evil-minded persons. He sees all the viciousness that is developed through years of crime. His father's careless habits and the evil associates of the community are his first pitfalls. The next great pitfall is the cigarette, then the saloon—pitfalls so deep and treacherous that not one man in a thousand who falls therein ever gets out. How can we expect to give children proper training in such surroundings? There isn't a town or city of any consequence in the world but that is full of evils innumerable—saloons and dives and pitfalls, and scores and hundreds of men and women who make a living by destroying the manhood and womanhood of boys and girls. Even children who are educated in Christian homes too often have their plastic natures marred by irritable dispositions or violent tempers of indifferent, selfish parents.

Let all the children in the United States for one generation be raised and educated without coming into contact with intoxicating liquors or the other violent agencies that the saloon makes possible;

without coming into contact with impurity of any kind, vicious associates or evil companions, or the brute force and bad tempers of Christian and non-Christian parents; let there be kept from them everything that tends to produce prejudice or intolerance; let them be taught to "love one another," to seek the highest good, to "do unto others as they would that others should do unto them;" let them be taught the power of the mind and the glory of achievement; and we would develop a civilization not heretofore dreamed of. Simply take out of the United States intoxicating liquors and all that the saloon stands for and all that it produces, and we will develop a civilization as much greater than the present as the present is greater than the darkest days of the Dark Ages.

Give children the same opportunity for growth that we give a field of corn, the vegetables in the garden, or the domestic animals, and our penitentiaries and insane asylums, our workhouses and jails, will become relics of barbarism. Every farmer knows that he will not raise a good crop of corn if he lets the weeds grow up and choke it, and yet people seem to expect children to grow into accomplished men and women in the midst of the weeds and rubbish of human degradation. Let the plastic mind of the child be moulded in the

midst of greed, sharp dealings, and the evil companions that surround every child in the country today, and you get just what the farmer gets who doesn't plow his corn—nothing but nubbins.

There is very little child culture even in the best of homes. The child brought up by the nurse or the maid is fearfully handicapped. The ambitious child left to the mercy of the average school teacher is dwarfed in early life by overstudy. Children should be kept in the open air; taught to love nature and to know nature. There will be plenty of time later to learn what is taught in books. Maturity should not be forced upon a child, either by unkindness or by encouragement. Do not try to make a ten-year-old out of a baby. It will stunt the mentality for life. Children should not be sent to the kindergarten until they are six years old, or to the public schools until they are at least eight years old, possibly nine or ten. The mother who sends her children to school that she may be relieved of their care little knows the harm she is doing them. Children should know nature before they know books. They should be natural scientists before they learn to read. Most of their time should be spent in play, and, without form or classification, in acquiring a knowledge of flowers, trees, birds, the names of vegetables, crops, etc.

Enough time should be spent in the kindergarten to begin the training of the hand, the eye, and, in fact, the entire body. The child should be guided in expressing itself in painting and drawing and making beautiful things. Fine sewing and work of a difficult nature should not be attempted.

Children should not be unduly crowded in school. What is so hard for a child today will come to it without effort in a year or two. Many a pupil is ruined by being obliged to keep up with his class. Our grading system is far from being perfect. Don't fill a child's mind with facts and expect him to take your word for it. That isn't education. Encourage it to investigate, for only through investigation can it grow. "The greatest conception of human destiny is growth toward divinity." Growth is greater than learning. Discovery is of more value than revelation. Inspire the child with the love of truth. The best way to do that is to tell the truth yourself. It is a grievous sin for parents to deceive children. Think of the hideousness of threatening a child into submission by lying to it! Every parent and every teacher should read Hughes on child training. It is Froebel simplified. Get a boy a box of tools and let him do what he pleases with them and make what he wants to. Do not constantly worry him about

losing them. They are his tools; he will learn to take care of them. Let a child have a little garden. Let him do as he likes with it and with the stuff he raises. It is his. Let him have something to be responsible for. Do not make him assume responsibility; simply let him. He won't overload. Give children some liberty. Assume that they know something. Reason with them. Talk to them; let them talk. Don't chase them upstairs when company comes. Let them eat at the table when there is company, and let them talk and laugh and enjoy their food. The old way of making the children wait, and leaving for them nothing but a few cold potatoes and the feet and neck of the chicken is cruel. I don't want my children to look back on their childhood days and say they had to wait and take the "leavings." If we have company, we will extend the table and the children will eat with the rest, even if we have to make the table a mile long.

It is a crime to warp the mind of the child by prejudice. Nothing should be taught a child that is not known to be absolutely true. Children are wonderfully sensitive and susceptible to environment. There ought to be the most perfect of systems worked out whereby the environment of children would be conducive to the very highest

development. Parents desire to do this. Every parent loves his children, but somehow we are not doing for our children what we ought to do. Children are cruelly treated even by parents who are not cruel. There ought to be some way by which hard-working parents could take some time from their work to minister to the higher development of their children. Surely the requirements of the age are not so stringent as to consume all of the father's time in procuring the necessities of life. The mind of the child is of more value than the accumulation of much food and clothing. A strong personality and the highest type of man cannot be developed in the boy who in early life has been susceptible to that which dwarfs him mentally and physically.

There are a thousand ways in which parents are unconsciously hindering the highest development of their children. The use of tobacco by a man hinders the fullest development of his personality. This is not mere say-so, but it is an established fact. Think of how much more the plastic organs of the child are injured by the use of nicotine. The story of Herbert Secrest is a sad story, but a true one. It was published recently in the *Des Moines Daily News*; the account is here quoted in full:

"Boys, this is for you. It is a little talk about

another boy, with some facts we think you ought to know. It starts in Detroit. There was a boy there named Herbert Secrest, just as smart and bright as you are; but perhaps nobody explained things to him, and when he was nine years old he began to smoke cigarettes. A story in the *Sunday News* told you that he died the other day at the age of sixteen, and that he died on account of the *cigarettes*. When they told him there was no hope, he hid his face in the pillow a minute, and then begged to live long enough to warn his playmates, because he knew many of them were smoking cigarettes too, and he wanted them to know how foolish they were. After it was all over, the doctors made an examination. What do you suppose cigarettes had done to that boy? *They had destroyed half his heart!*

“It is because cigarettes have such a dangerous effect on young boys that we want to tell you about it. To begin with, you must know that cigarettes contain at least two actual *poisons*. One is called nicotine, and one drop of it will kill a full-grown dog. Another is called empyreumatic oil, and two drops of this will kill a cat before you can turn around. There is at least half a drop of nicotine in every cigarette. This is the way these *poisons* work:

“When you draw cigarette smoke into your mouth, or, worse still, your lungs, these *poisons* are taken into the system, and then they immediately begin to affect your heart, your stomach, your lungs, your brain, your blood, your spinal cord, and all the forces that are trying so hard to help you grow into a strong man. You see, all these forces are tender in you. They are growing, the same as you are. They cannot resist these terrible poisons, so they stop developing, and you stop developing, too. That would be bad enough, if cigarettes only stunted you, but they do more than that. They induce dyspepsia and blindness and paralysis. They induce loss of memory, headaches, indigestion, palpitation of the heart, and palsy, so that your hands tremble and shake like those of very old people. They result sometimes in convulsions and epileptic fits. Often they produce painful and unsightly ulcers of the mouth, or cancer of the tongue. Cigarettes encourage a boy to form the habit of drinking. They make you a slave. You cannot hold up your head and be your own master. You lose your self-respect; and as your body and brain become stunted and diseased, so your nature becomes stunted and diseased. You lose courage, you lose your ability to persevere and fight and be a man.

"Boys, it's bad business. There isn't any use in it, and there isn't any sense in it. It is bad enough for men, but when growing boys smoke cigarettes, they may as well go into the drug store and eat supper out of the big bottles behind the prescription desk.

"Cut it out, fellows, and be men."

It is hard for men to stop using tobacco. They soon become slaves to the habit, and don't even want to quit. In 1908 the tobacco bill of the American people was in round numbers one billion dollars. This is hard on our boys. They ought to have a better example. We ought to make things easier for them.

"No boy or girl can ever come to be utterly bad who remembers only love and tenderness and unselfishness and sweetness as associated with father and mother in the old-time home. Give them manly and womanly example, give them training, give them the inspiration of devoted lives, give them these higher, deeper things. Do not care so much as to whether you are accumulating money, so that you can leave them a fortune. I really believe that the chances are against that's being a blessing for a boy. But leave them an accumulated fortune of memories and inspirations and examples and hopes, so that they are rich in brain and heart and soul and

service. Then, if you happen to leave them the fortune besides, if they have all these, the fortune will be shorn of its possibilities of evil, and will become an instrument of higher and nobler good."

THE EMANCIPATION OF WOMAN.

To evolve great leaders, great mothers are an essential factor. As the father is the breadwinner and provider, so the mother is responsible for the care and culture of home and children. She must implant in their young minds lessons of truth and virtue. She is largely responsible for the books they read, the company they keep and the goal to which they aspire. "She holds in her keeping," says Frances E. Willard, "the happiness and welfare of the world."

In two centuries woman has developed by her own efforts from a mere slave to an angel of mercy and a genius in the field of reform. In education, literature, oratory, art, and science she is mightily influencing the world. Let it be said, to the eternal disgrace of the men of America, she is denied a voice in the affairs of government. The lowest type of foreigner, although filled with rum and corrupt with vice, may exercise the right of franchise even though he may not speak the language or write his name. The poor slave, almost as unintelligent as the brute, may vote for measures

binding upon the fairest women and the greatest men; but woman, whose purity and lofty ideals mould the thought of the world, whose patriotism and fidelity have, nearly as much as the valor of men, saved our nation in time of war, is denied the right to vote laws for the betterment of mankind—for, given the privilege, that is what she would do. Put the ballot in the hands of woman, and the first thing she would do would be to attack the saloon, the social evil, and gambling dens, and the giant wrongs that curse the world would quiver and quail and flee before an army consecrated to truth and endowed with the power of righteousness.

“Taxation without representation is tyranny” as much now as in 1776. The Declaration of Independence applies to women as much as to men, and yet in this great republic, founded on the theory that all government derives its just powers from the consent of the governed, we are governing half our people without their consent. Woman must be enfranchised. If she has a right to property, she has a right to a voice in its protection. If she has a right to education, and if she is obliged to educate her children, she has a right to a vote on every problem concerning education. If women are competent to govern whole nations in monarchies, they are competent to vote in a republic.

Who are opposed to women enjoying every right and privilege that man is entitled to? The saloon element, the gamblers, dive keepers, corrupt politicians, thousands of good, honest men who are indifferent, and the few who still think they are "lord and master." These people make the objection that if women did vote they would vote as their husbands do. That is their business, but that is just what these men are afraid they won't do. Women couldn't make a worse job of it than their husbands have done. It is said they will make mistakes. They will at first. All people learn to do by doing. Men make mistakes too. They have been voting for more than one hundred years, and haven't yet learned to vote for their best interests.

It is said that a great many women do not want to vote. True. Indifference is the giant obstacle to progress. There are also thousands of men who don't want the burdens lifted from their backs—they don't even know they are there; the Tories in 1776 didn't want to vote, and there are thousands of men even now in enlightened America who never vote; yet this would hardly be accepted as conclusive argument that the use of the ballot should be discontinued in the United States.

John Stuart Mill, Huxley, Phillips Brooks,

Emerson, John Quincy Adams, Longfellow, Whittier, Chief Justice Chase, and hundreds of the greatest men of our age were and are for woman suffrage. Even Plato, over two thousand years ago, said: "In the administration of a state, neither a woman as a woman nor a man as a man has any special functions, but the gifts are equally diffused in both sexes." Abraham Lincoln, always espousing the cause of justice, said: "I go for all sharing the privileges of the government and assisting in bearing its burdens, by no means excluding women." To liberate woman is to emancipate man. Man is bound by evils innumerable. Woman is more spiritual than man, and with direct as well as indirect power will raise the standard of morals and do more than has yet been done to free the human mind. A passion for liberty, the liberty that makes men free, is the mainspring of progress. There are two kinds of liberty—a liberty that is merely license to destroy and that must be restrained, and a higher liberty that requires no restraint, no threats of punishment, no promises of reward—a liberty that lifts up the fallen and redeems and blesses humanity. That is the liberty we must seek. It comes from within, and is greater than patriotism or statutory laws. Our civilization must develop to where

men and women will be ashamed to steal or kill or rob, to wrong a brother or commit a crime. Woman suffrage will not give us this liberty, but the vote of every high-minded woman will help, and with the ballot in her hands the giant wrongs will be the more quickly subdued and our redemption the sooner realized.

All hail the day when woman with the ballot will answer her own prayers and raise the standard of civic righteousness for the whole people! Politics will never be clean and the great reforms will never be realized until woman with her consecration to physical, mental, and spiritual freedom is permitted to enact into law and, consequently, into the life of the nation, the high ideals for which she stands.

THE EMPLOYEE.

YOU cannot expect to get much out of a firm unless you put much in. If there isn't much in the employee he cannot see much in the employer, and vice versa. You cannot get much out of a lecture or sermon if you listen to find fault. If you put criticism into the hopper, criticism will come out of the spout. If you want to get good out of a person, appreciate his efforts and tolerate his opinions. Be king in your line. If you are digging ditches, be the best ditch digger in the world. Be the best farm hand or the best clerk or the best stenographer, the best teacher, the best collector, the best anything. Go a little farther, do a little more, reach a little higher, be a little more accurate and a little more thorough than the other fellow. Commonplace work and commonplace ambition will keep anyone down. This thing of doing your work any way to get it done and wasting your energies dreaming about being a great man or a great woman when you get something great to do is where the mistake is made. Look at the successful men of the country and you will see

have spent much time preparing for it, and I wouldn't want everyone to know that I have changed my mind." There's nothing in it. It isn't everybody's business. Who wants to be a stick in a hole? If you cannot make good where you are, you can make good somewhere else. Don't settle down to any one thing for life, or in any one place for life. You may live too long. Keep the moss off. Don't degenerate to where you can't do anything else. Staying at one thing too long unfits a man for anything else, and it unfits him for that one thing. A man cannot stand over a set of books constantly without losing his personality. Part of the time he ought to be out talking business for the firm. Don't live in one little house in one little town for a lifetime without travel. Never allow yourself to become a tree. Don't take root. Keep yourself in practice so you can move without the assistance of an earthquake. "Remember Lot's wife." She didn't want to move even when the house was on fire. There are a good many "Lot's Wives" in this country. Some have been turned into ledgers, some into quarter-sawed desks, a good many are bank ornaments—all pillars of salt.

The trouble isn't that a man doesn't work hard enough—with his hands and feet. It's his head

that's asleep. It is mental alertness that most people need. Mental alertness is what sees opportunities and makes chances. It is doing things that come in between that is important. Assume that it is your business and that you are responsible for its success. Take the load on your shoulders. It will help you to own that business some day. Do things without being told, and sometime you will be doing things that no one knows enough to tell you about. Investigate! Find out why things are done as they are. The exceptional people are the ones who climb. They are at the head in every calling.

Don't tell everything; there are things about your business and your employer's business that others don't need to know. George Horace Lorimer says: "When I come across a fellow who doesn't mention it when he is asked not to, I come pretty nearly letting him fix his own salary. It is only a mighty big man that doesn't care whether the people whom he meets believe that he is big."

The man who attends strictly to business doesn't have time to quibble or quarrel or take offense. If a person wants to crowd up toward the top, one thing for him to get possession of immediately is the spirit of tolerance. It is the other fellow's fault if he is impatient or irritable. Keep above

it. Get capacity by using what ability you have. Abolish the fear of hardship. Make suggestions, and when they are adopted don't get mad if you aren't given proper credit. Some time credit will come to you by the ton. You will have to sacrifice some things and once in a while retract. You cannot always be in the right; don't be afraid to say you are wrong; and stand by the man who believes in you—who pays you your salary. The man who can't do these things is the one who is down and out.

There is a great deal of loyalty among employees. Every successful business is proof of it. No great battle was ever won without the personal sacrifice of the soldier, and no enterprise ever grew and flourished and brought recognition to the management that didn't have its whole structure from its foundation to its highest pinnacle cemented and made strong by the untiring, unselfish faithfulness and devotion of its employees; but it is only the occasional person who gets recognition even from himself. There are many stenographers and clerks who come and go, and many go because of little thoughtless things which they could easily have prevented. Too many people are working in their sleep.

"I would like to learn stenography, but I fear

the field is filled." The law is overcrowded; there are more preachers than churches; the town is full of doctors; two carpenters for one job, etc. This sentiment is too common. It is simply hearsay. There isn't a profession in the world that is not crying aloud for men. Good lawyers are scarce. Good stenographers are at a premium. The Henry Ward Beechers in the ministerial associations are conspicuous by their absence. "Whoever does less than his thorough best is neither shrewd nor good. To do things by halves or thirds, to put only part of one's self into a given task, whether the tool is a pen or a pick, is to add to the general bulk of unrighteousness." Do the thing so it will be done for a lifetime, whether anyone is paying you for it or not, whether anyone appreciates it or not. No matter about the reward. Do the thing. The reward will be there, but even if you get nothing, it is millions compared with what you will get if you don't do your best. Fail to put brain and soul and heart into your work; fail to do your very best, and you have no self-satisfaction; your personality doesn't grow; you have little influence; your hope, your ambition and your noblest virtues wither and die.

When you think you are doing your best. Look again. Investigate. There is something wrong

with the man who isn't out-stripping his fellows. Get the idea of being different, of being original, of being ahead, of being somebody. What are you doing with your spare time? What do you do on Sundays? Do you sit all day Sunday playing cards in a room full of tobacco smoke, and spend your evenings in the same way or lounging in idleness? If you do, there is a cracker box waiting for you in front of the corner grocery when you are old. Move out of the average class. Take the lead. Climb above the timber line.

Get efficiency! Be able to do the thing, no matter what it is. Remember, too, that it's not only what you do but what you don't do that keeps you out of trouble. "Get in the game!" Be original! The man who dares to risk his own judgment and who is always putting new ideas into effect is headed for Millionaires' Row.

ORGANIZATION AND MANAGEMENT.

THE secret of organization is the secret of duplicating one's self in others. (How much that can be done is determined largely by the personality of the organizer.) It is getting men each one of whom can do the work as well as you can do it, and surrounding one's self with a group of men who can do more and better work in their respective lines than the manager could possibly do. The successful manager should group around himself men who are capable of doing their respective work better than anyone else could do it. The manager is the controlling spirit, the inspiring genius. He knows what ought to be done and how to get it done. He must be a man of physical and mental endurance, and capacity for responsibility, plus.

Good managership is a continuation of good employee. If a man is the right kind of employee, the result is capacity, responsibility, managership. Good employees cannot all be good managers, but good managers must all be good employees. Being a manager is not hard if you are not looking for

something easy. If a fellow has the impression that managership means being able to come and go as he wishes, with no one to watch him or find fault, he will be disappointed.

Capacity for work is a big item with a manager. The employee can get away at a fixed time and forget that he is an employee, but the manager cannot abide by the union schedule. The capacity for good, hard work is any manager's greatest asset, and a willingness to do his share, and more, simplifies management. Compared with the heads of commercial enterprises, a person who simply works so many hours a day is seldom the one that is overworked. At first the manager's work, if he is in business for himself, is nearly all detail. He is manager, office boy, and clerk. For once in his life he is "the whole thing." If he gets down to his office about an hour before he expects himself to go home, and spends that hour, and another at the close of every day, systematizing things, getting a place for everything and putting everything in its place, etc., and can write form letters and advertising matter during spare time, and can do a thousand other things besides the regular work, business will begin tumbling up against him so fast that he will need an assistant. Then he begins to duplicate himself, and the organization grows.

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Now, right here is a point worth considering. Don't let that assistant feel that he is not so good as you. Take him into your confidence if he is worthy. If he isn't, "fire" him. You have employed him to do the things that you cannot afford to take the time to do, but never ask him to do a thing that you wouldn't do if it were necessary. An employer cannot afford to draw the line of superiority between himself and his employees. He must not set himself apart as one to be afraid of or as one deserving special respect. Respect comes from the heart, and when it is forced it is something else. The fact that one happens to be the employer and someone else the employee is no reason why he should assume an air of authority. It doesn't pay, and, besides, the tables might turn some day. As far as possible avoid misunderstandings and give the other party the benefit of the doubt. If you would avoid misunderstandings, have understandings.

In selecting a business, select one that is worth while. Choose a business that will require high-grade thinking. There are occupations that develop the animal instincts at the expense of one's better self. Select one that will naturally develop the best and noblest traits in your character; and choose a business that is self-supporting, not an

enterprise that will be compelled to live by the toil of other concerns. Have a business that will be a producer, a creator of prosperity. Engage in a business in which you build other people up with yourself. Then you add to the world's wealth as well as to your own, and build up an enterprise that will bless humanity.

Don't "bite off more than you can chew." Make the business pay expenses from the first. It is a great advantage to organize on a small scale. You are bound to make mistakes, and many of them. The more capital you have invested, the larger will be your mistakes and the more money you will squander. To organize a business of any consequence, one must have sufficient nerve to take some risk. If he is like the fellow who refuses to let go of one job until he has his hand on another, he can't build a big business. He must simply burn his bridges behind him and take the consequences. He must have faith in his enterprise, greater faith than anyone else, and a good many of his reasons for that faith he must keep to himself. The more you talk about it to others, the more they try to discourage you and tell you it is a wild-goose scheme. Take one or two good business men into your confidence. Make them your business advisers, and let the

rest go. You must take chances, not the chance the gambler takes, but you have to figure the proposition out in your own mind, determine that it will go and that it has "got to go." Burn every bridge. If you leave even a plank, you will probably sneak back over it sometime.

It is a wise thing to borrow money when you really need it, if you know you can pay it back. Your credit is an asset. It is simply combining brains and capital. Neither can accomplish anything alone. When a banker finds a man who has the brains and a reasonably good enterprise, he will supply the money; but no man should borrow a cent unless he sees just how he can pay it back. If your confidence in your enterprise is such that you feel sure it will bring returns, cut your estimated profits in two a couple of times, and then borrow what money you know you can pay back, and no more. If you happen to be overenthusiastic and sanguine of results, perhaps you will borrow too much and go down. If you are too conservative, you won't borrow enough.

There is one thing that you must not lose sight of—you must be satisfied with reasonable returns. When a man becomes so extravagant in building an enterprise that he expects something for nothing,

he is going to lose something for nothing. There are two extremes that must be avoided—overconfidence and overcapitalization on the one hand, and conservatism on the other. The man who won't risk his future on his own ability to hustle is too conservative, and the man who inflates his business by unnatural growth is not conservative enough. Like the hothouse plant, it blossoms luxuriantly for a short time, but soon dies from exhaustion.

Don't be afraid to spend money in advertising and in building a reputation. You can't afford to save ten dollars and lose a hundred. You can't afford to appear little, and yet this thing of "showing off" and appearing to be what you are not is overdone. People don't expect you to ride in an automobile the first or second year you are in business, and they don't care whether you ever do or not. It is too frequently done to convince people that you are making money, while in reality they are only convinced that you are spending it. Make a good appearance. See that everything connected with your business is looking prosperous, but cut out all ostentation. Don't be afraid to spend money if there is something at stake. The overcautious man is always hard up. The railroad section hand works for a sure thing at "a dollar-

ten a day." The president of the road takes the risk and makes a million.

An employer must know human nature. He must learn to know people. He must be able to know when an employee is killing time, and he must have the decision to discharge that employee. That is a strong feature in an employer, but there is another trait that should be far stronger and for which there is a greater need of development—to know when your employee is doing more than he is paid for, and to keep salaries up just as high as you can. If you overpay your employees it will spoil one once in a while, but if you underpay them the whole business is dwarfed. Pay them all you can afford. They are putting more into your business than you realize. The chances are that most of them actually earn more than you can afford to pay them. A good employee does enough head work to earn his salary. You cannot pay them all they are worth, but you can pay all you can afford, and that is all they expect. Don't have a system of fixed salaries. Pay according to merit. If you have an exceptionally good employee, he should be paid accordingly. If another firm bids for him, meet the conditions if possible.

Cultivate a big, generous, magnanimous disposition. Much is expected of the "manager."

Generosity is one of the ear-marks of genius. Men are not generous because they are rich. They are rich because they are generous. A man must give and help and encourage if he is to keep alive within his own breast the perennial springs of joy. "There is a scattering that yet increaseth. There is a withholding more than is mete that tendeth to poverty." Liberality is one of the habits of greatness. "Get the habit." It is habit that causes the Esquimau to be satisfied with his whale blubber and darkness and his bungalow of snow. It is habit that prevents the miser from enjoying his wealth. It is habit, too, that makes the great soul rich in service and love and money.

There is another thing that a manager must do, and that is build up a success atmosphere that surrounds and envelops every person in his office and every employee in the concern whether he is behind the counter, at the book-keeper's desk, or selling goods a thousand miles away; and he must also teach his travelling men how to build a success atmosphere around themselves. When a man comes in off the road, worn out and discouraged, and with not the best of reports, he sees that everything is humming, business is booming, and the enthusiasm of the concern places a success atmosphere around that salesman. He gathers

his forces once more, goes out with renewed energy, and does a splendid business. Every salesman should be brought in once in a while for this very purpose. The salesman is the life of the concern, and for him the manager ought to have much sympathy. He is constantly meeting hard problems, overcoming great obstacles, and has a new fight on his hands every hour. Every word and every letter from the manager should ring true with sympathy and faith and confidence. Lack of appreciation by the manager kills many a sale and discourages many a faithful, hard-working "knight of the grip." The salesman is a high-grade, sometimes high-strung, sensitive person. He hasn't a hide like a rhinoceros. You cannot treat him like a plug. He is not a Rocky Mountain burro, but a race horse. The salesman is a thoroughbred, and he must have thoroughbred treatment. Sometimes a salesman overestimates his importance and his value to the house, but even in that case it pays to be as considerate as possible and to make any consistent concessions. Valuable men are not picked up every day.

When a man owns an enterprise, whether it is little or big, there comes to him a new light, an inner power that nerves him to do the work of many men. The slave does not work so hard as the

man who is free. The employe seldom works as hard as the employer. It is a great thing to have a business of your own. There is nothing else quite so satisfactory; yet in this day of centralization it isn't always either profitable or possible. The small merchant is swallowed up in the department store, and instead of being the owner of the little corner grocery he perhaps makes twice as much as manager of a department in the department store. And isn't he really in business for himself about as much when he is part of a great corporation as when he is fighting for life in some little concern? There are thousands of strong, successful men who have no desire to own a business in one sense, and in another sense they are in business for themselves. The corporation for which they work couldn't get along without them. They are the heads of departments, the principal cogs in a great wheel, and they are responsible for the success and growth of their department. There are multitudes of men in such positions who are successful not only because of their own ability, but because of the moral influence and brains of the force around them. Many such men could not make a success of a business entirely their own. They make a success of a department in a corporation because there are more competent

men connected with that corporation to direct them in case of extreme difficulty. There are men to encourage them in a dark hour. While they have an opportunity to develop the very best there is in them, to use their executive ability and capacity for getting things done, yet they have that moral support and financial backing at the supreme moment, and it keeps many men in good positions.

A manager has to plan work not only for himself, but for the firm. He has to plan for the future. He must know his employees and know where to put them to get the most possible good out of them. His work is not determined by the number of hours he is in his office. He must keep that head of his working whether he is in the office, in the street car, or on the fast mail. If he sits in the office all day and does detail work and office work, he has no energy left with which to plan and manage for the future. His time should not be taken up by detail work that can be done by employees. One great trouble with some managers is, they are afraid other people cannot do it quite so well, so they do it themselves. That is a mistake. It leaves no time in which to develop the business. Let someone else do it the best he can. Get good, competent help, and you will be surprised to find that if you are sick or obliged to leave the office for

a month or two, they can do the work as well as you could do it yourself. A manager is not the only person who can do things.

The fact that a manager has to plan constantly to generate the enthusiasm and supply the brains to run his business is evidence conclusive that he must give himself the best possible care. He must read that which will be conducive to his mental growth; talk with the best men; observe the best things about his competitor's business and about business in general, in order that he himself may be at his best. Look for the best things in your competitor's business in order that you may improve your own. Keep posted. You cannot draw money out of a bank very long unless you continue to make deposits. You cannot draw on your brain and evolve plans and successful enterprises without brain deposits.

Domestic infelicity is the cause of many business failures. Some men drive their wives crazy by drink. There are a good many splendid women who do not know that they are driving their husbands crazy by nagging or by not knowing the value of money. One remedy that would eliminate most of the domestic eruptions is unselfishness. If husbands and wives so loved each other that each forgot his own interests in looking out for

the interests of the other, a good many divorce lawyers would be doing something else. When a woman gets to where she says, "I am going to stand up for my rights," then Satan has her just where he wants her; and when a man is pleasant and polite and courteous to his neighbors, and growls like a hungry hyena in his home, then he too has had a sniff of the infernal regions. Don't forget that though you may be able to draw your check for thousands, if you are not master of yourself you are not the success that you should be; that though you may be able to control your business and handle men, if you are the slave of temper and passion you are a failure. If your business takes all your strength, and you have no time for your family, you are paying too much for your success. Don't forget that though you ride in a private car and flash diamonds, if you have ground your employees down to starvation wages and have climbed to wealth on the backs of the men who toil, you are a failure still.

A manager can make no better investment than to travel. See what your competitors are doing. Visit them occasionally. See what is going on in the world. Inspiration will come to you on the Overland Limited. Ideas will come to you like a "silver flash across the blue."

A manager has more to do than to make his business a success. He must make the men under him successful. Successful employees make a successful employer, and yet in his great rush for more business a manager sometimes forgets to help his men to bring out their strongest points. It doesn't pay to have an employee think he is imposed upon. If he has a grievance, he will spend the best part of his time caressing it. It is necessary that your employees be satisfied, and yet for an employee to be satisfied is not enough. Inspire him to become more capable. Encourage him or her to try for greater things. Endeavor to keep them in tune with the highest possibilities of the business. Next to the success of your enterprise, which is your own success, is the satisfaction of helping your employees to grow, to develop capacity for management themselves.

Don't forget the rights of the employee. Treat him so well that he won't think about his rights. "When he is thinking about his rights, he is neglecting yours." "Whatsoever ye would that men should do to you, do ye even so to them." The aim of the successful manager should be to develop his employees to such an extent and get his business into such shape that if he were to drop out or die, there would be scarcely a ruffle on the placid waters of the concern.

SALESMANSHIP.

THE SALESMAN.

THE great salesman is the great business man. The salesman is the man of vision, of comprehension, of gumption. He is a moulder of public opinion, a leader of men, a builder of enterprises, a dispenser of vital energy, of enthusiasm and good cheer. He is an advance agent of prosperity, a real missionary, an educator and philanthropist. He is always up-to-date, always advocating the newest devices, the best inventions, the brightest ideas. Everything that genius has produced or invented for the convenience of man has been put on the market largely through the salesman.

Salesmen as a class have better personalities than any other class of men. There is no other calling so conducive to the development of the personality as is salesmanship. The lawyer who has never been an active salesman will never be the great lawyer that he could have been. A good personality and a knowledge of human nature are as valuable assets to the doctor as is his knowledge

of medicine. The calling of the salesman is as necessary, as dignified, and as noble as that of the minister, the merchant, or the banker. The salesman is a producer as well as a distributor of the world's wealth, a great example of energy and initiative. He is at once employer and employee. He is his own manager. He can come and go as he pleases, work four hours a day or ten. (Of course if he works only four hours a day, he works himself out of business.) He, therefore, fixes his own income and gets all that he makes himself worth. When he finishes his work in one community he can go to another, thus having the advantage of travel, and can go from one end of the country to another, making money at the same time.

He has the advantage of being out where he can get plenty of fresh air and sunshine. What a vast difference there is between him and his brother, the hothouse plant in the office. In the learned professions a man has to attend an institution of learning, work hard for from four to eight years, pay out money for expenses and tuition in order to get far enough along to start in his calling. Without this college preparation, or, at least, with but one or two years of it, the salesman can make as much money the first year as he could

make the first three in any of the leading professions, and acquires a great education while he is doing it. A college education is not to be underestimated; in fact, its value can hardly be overestimated; however, the training the salesman receives is different. It cannot be duplicated elsewhere. The college cannot give to the young man as practical an education as he can get soliciting from house to house, from office to office, from store to store. In no other business or profession can he become such an adept in dealing successfully with men. In no other occupation can he find such an opportunity for developing personality and becoming in every sense master of the situation. He develops nearly every requisite of success, and by the very nature of his business eliminates from his life negative qualities that produce failure.

The intellectual training and mental discipline received and the business ability acquired in this profession are the very best. The salesman develops tact and common sense and learns to think quickly and to act instantly. He learns how to meet objections on the spur of the moment and to meet them successfully, and set his customers straight without arguing or offending. He learns how to adapt himself to different people, circumstances, and surroundings, and the whole business

develops in him faculties and traits of character of which he never dreamed. Salesmanship is a profession in which a man is compelled to grow. What he would shrink from today he will undertake tomorrow, and in a few weeks he is accomplishing the impossible. He soon acquires the ability to swing himself into line with leaders.

If young people who expect to earn their own living could become live, aggressive salesmen, it would be decidedly to their advantage in any work they might afterward take up. In any business, the art of influencing others is of great value. It is that which makes the diplomat and places a man in the senate or the President's chair. The art used by the diplomat in managing affairs of international importance is the same art the solicitor uses in making a sale, and that is the art of making people think as we do, and at the same time have them feel that they are making up their own minds. The great commercial consolidations of the United States have determined that the men who manage their affairs in the future shall be salesmen, men who can intelligently and agreeably present matters of importance and decide and help others to decide the consummating of propositions at the opportune time. A man should know his business and should push it with

energy, aggressiveness, and a delightful enthusiasm, and present it in a manner that will both convince and please. To impress the customer with the proposition is not enough. He must be impressed with the honesty and fairness of the salesman presenting it and with the firm back of him. It isn't enough for a man to be honest. He must appear so. He must be able to influence people to buy what he has to sell. Such a man is naturally a good salesman if he is a good worker. He would be a good preacher or doctor, or a success in any other calling. There isn't anything in this "natural born" and "not cut out for the business" theory. Any man of ordinary intelligence can become a successful salesman by developing either consciously or unconsciously the faculties which will enable him to work in harmony with the laws of salesmanship.

The first thing is to turn his attention to the development of the traits of character that are necessary to successful salesmanship, unless he already possesses them. If we do not possess what we need, the only alternative is to pitch in and work it up. If a man is not born with what he wants, he must acquire it, and that is every man's privilege. The salesman must become a keen, aggressive business man, good-natured, enthusiastic, ener-

getic and full of life. There is nothing lazy about a successful salesman. The two things don't go together. Salesmanship is one of the greatest of professions. It is a great science, a great art, and a business that is by many underestimated. The salesmen of our country are creating something like a billion dollars' worth of business annually. They carry the modern inventions and introduce the latest styles into every nook and corner of the civilized world. They are public educators. They go to the small farmer and persuade him to buy modern machinery and thus produce ten times as much with the same amount of energy. They introduce new office appliances; they help men to put two and two together and make a success. They carry to the doors of the people the best books containing the best thoughts and experiences of our great men, until every fireside becomes a preparatory school. From all parts of the world, they come to the merchant and bring him all the conveniences, and luxuries of modern civilization, and enable him to organize the department store. The salesman creates a demand, and supplies it with as much profit to him who buys as to him who sells. Civilization could no more get along without him than it could without the railroads. In no other walk of life are there to be found men who are

more vigorous, more courageous, more generous, more dauntless, or more tireless workers. The world owes them much.

The specialty salesman who goes from house to house is as necessary to the public as is the traveling man. The house-to-house salesman comes into contact with the best people. He develops those positive qualities which make men doers instead of dreamers. People are not slow to recognize talent whether in a solicitor or a star on the lecture platform, whether he is selling books, a new labor-saving machine, automobiles, or railroads. The house-to-house canvasser is a radiator of hope and good cheer. He talks the bright side and leaves a burst of sunshine that lasts all day, and well did Spurgeon say, "I take off my hat to the book agent, because he is doing more good than I can ever hope to do." It is worthy of note that these house-to-house salesmen have the unqualified endorsement of the great in every calling. It has often been asked why so many famous men, such as Washington, Grant, Napoleon, Bismarck, Garfield, Jay Gould, Mark Hanna, Senator Beveridge, and hundreds of others have been book agents. Because as salesmen they could make more money without capital than at anything else, and they believed in the business; they had

staying qualities; they were workers, and knew nothing about failure. They made a success of it because the price of success is about the same in salesmanship as anywhere else, and while they were succeeding they were studying human nature and learning how to handle men—that's where they discovered themselves. As specialty salesmen their eyes were opened to a knowledge of men and things, and for a lifetime they added to this knowledge. Had they not been specialty salesmen, who knows whether or not they would ever have become as able?

Of course, there are some snides in every business. Some salesmen are brassy, impolite, and think it best to be cheeky; and there are those who say, "I am a poor young man," etc.; that is the fault of the salesman, not the business. There are some companies that do not do right; that is the fault of the company, not the business. The salesman is the one who makes the business popular or unpopular, as far as he personally is concerned. If he believes in his goods and is as much interested in selling them as a banker is in lending money, believes in himself, and believes in progress and prosperity, and wants to benefit people, he will be treated like a king and his business placed on a par with the world's other great enterprises. If

he doesn't believe in himself and his business, he has unconsciously placed the stamp of inferiority upon his face, and shouldn't hope for recognition.

Salesmanship makes great, splendid, practical men, and these men have made salesmanship a great profession; the two things go together. Go into the profession with the crude material and you come out a master. The crude material is always there. Every man has within him enough to make him rich if he can only find it, and can always find it if he becomes an active, energetic salesman. One of the sad things in the profession, and in every profession and every calling, is the man who drops out by the way just before the turn in the road, just before the dawn, when success is within his grasp, when he is within hailing distance of the goal. A little more faith, a little more enthusiasm, a little more backbone, a little more headwork—real, genuine headwork—and the salesman finds himself and realizes that he is a salesman.

There are four principal classes of salesmen: The promoter, the travelling man, the retail salesman, and the specialty salesman. The promoter is a business organizer for others rather than for himself, although he may promote for himself. It is the promoter who arouses interest in a proposi-

tion, brings to it new life and capital, and makes it a success for its owners. It is he who brings corporations together and enables them to combine. He buys undeveloped tracts of land, introduces capital and thrift and progress, and through his initiative a prosperous commonwealth is established. He is prominent in the development of every great enterprise, brings together capital and labor, and as the result of his ability to sell ideas and raise money we have great transportation facilities, both by rail and water, and business enterprises of every description.

The travelling man sells to the retailer, helps him keep his stock up to date, supplies him with money-making ideas, and scatters with a free hand the blessings of good cheer. The retailer sells to the public. His goods must give satisfaction, and his salesmen must so please and so impress upon customers the personality and cordial good will of the firm that they will know no other store. The men and women behind the counter must have pleasing personalities, be attractive in appearance, be patient, and above everything else be amiable and have a passion to please. The work of the specialty salesman is very important. He touches the lives of the masses and, when he is the man he ought to be, he brings a little of the

essence of good cheer to those with whom he comes into contact.

The three essentials to every sale are the salesman, the goods, and the customer. About the year 1889, H. P. Scammell, in a little guide to his agents, entitled, *Laws of Success in Book Canvassing*, said there are three progressive steps in the making of a sale, namely: (1) Gaining a hearing; (2) creating desire; (3) securing the order. In fact, during the last quarter of a century scores of men have written on the Science of Salesmanship, but whether in selling books, dry goods, real estate, or stocks and bonds, the principles are the same. You must find the person to whom to present your proposition. You must get out and hustle your own audience. You must interest the party, who for convenience we will assume to be a customer whether he buys or not. By your personality or the article you have for sale, or both, you must interest this customer. You must get his confidence.

He must form a desire to buy what you have to sell, and you must have decision enough to close the order. It can be seen, therefore, that there are five logical steps, namely: (1) securing a hearing; (2) gaining confidence; (3) arousing interest; (4) creating desire; (5) closing the order;

although arousing interest and creating desire are included in the demonstration.

There are two elements in creating desire—the goods, and the personality of the salesman. The same two elements are necessary to successful persuasion. There are certain other elements necessary to success in salesmanship. The salesman needs to know himself and his powers. He needs to know human nature. He needs to know his business and talk it intelligently and enthusiastically, and he needs to know how to work. Hard work, headwork, gumption, comprehension, a high appreciation of the proposition, stick-to-itiveness, a pleasing personality that will gain and hold the confidence of the customer, and a knowledge of the business that will enable a salesman to give a clear, earnest, enthusiastic, conversational, conscientious, wide-awake talk, will do all the business that is to be done, and it would be as easy for water to run up hill as for such a salesman to fail.

There are two avenues of approach to every customer—the intellect and the emotions. There are two ways of influencing a person—by reasoning and by suggesting. What people think of an article is what sells it. It would be impossible to state the many ways by which the salesman might appeal to his customer in selling articles and goods

of all descriptions, but there are two fundamentals which apply to everything offered for sale: (1) Use. (2) Price. The use is the more important. If the article cannot be shown to be useful, it cannot be sold successfully. The price has much to do with its sale; not so much in dollars and cents as in comparison with its value. People will buy a thing, no matter how much it costs, if they want it enough. The price of an article is usually, and ought always to be, a mere pittance in comparison with its value, and if it is made plain to the customer that he can realize that value and a great deal more, the sale is usually made.

The next important feature of the article is that by which you can appeal to the emotions. What is there about the article that is suggestive? There are two ways, as stated, by which a customer can be reached—through his intellect and through his emotions. The more practical and worthy your proposition, the less will you have to appeal to the emotions and feelings and the more you can depend upon reason; and yet there are many exceptions. A man's best self must be reached through the emotions. Appeal to a man's better self, his highest ideals, the advancement of his children, his pride, etc., and to his intellect as a matter of purely business economy and profit.

In persuading a customer to buy, much may be said about the mechanism of your article; how it is made—by cheap labor or skilled workmanship; what kind of material is used? Is it durable and at the same time artistic and up to date; is it well finished? When people are buying, they want things that will last. They want the latest and most approved style, and they want, or should want, things that look well. Carry the best goods, and talk elegance and finish. It will cultivate a taste for the artistic. Durability and beauty ought to go together. "A thing of beauty is a joy forever." Sell a man the best furniture, the best machinery, the best book in the best binding, and he will be the best man, the most cultured, and the most refined.

Sometimes an article has a history. It may have some connection with antiquity. People have paid fabulous prices for furniture because the wood of which it was made was taken from some historic tree. Another article sells because it comes from a distant land. Some people buy because others are buying; some because the article is so rare that others cannot buy, etc. Know the best there is to be known about your article, and you can compare it favorably with similar inventions. Know the weak and strong points in your com-

petitor's goods. Know what is going on in the world. Be in touch with men that are alive. Don't lose sight of the fact that you are a maker of life yourself.

As previously stated, the steps taken to complete the sale are very simple, and they should be. When the salesman has something that the party needs, it ought to be merely a matter of coming together and the customer thereby having an opportunity to secure the desired article; and it frequently is. However, human nature is so constructed that people do not always want what they need. They have to be persuaded to want it. People had to be talked into buying the heating stove and the cook stove when they were first invented. It took all the persuasion and art and energy of the agent to get people to give up the old way and buy the sewing machine. The American farmers one hundred years ago fought the iron mould board on the plow because they thought the iron would injure the soil. Men have had to be talked into every reform and every advancement since the beginning of time. Columbus had to beg and persuade to get permission to discover a new world. The reformer must beg and struggle and work unceasingly to get people to do that which is for their own good. So when you are selling a

man goods it isn't a mere matter of talking to him about the weather or asking him for his opinion of his neighbor's children. The powers of the salesman must be brought into use. You must very often talk people into what you have to sell, whether you are selling crackers, tea, automobiles, books, or salvation. You must influence a man until you get the business, otherwise you are not influencing him at all. It is not enough to say, "It is a fine day," and get an affirmative response. Salesmanship develops in a man the art of arts, persuasion. But for persuasion and overpersuasion, people would still be groping in the dark. But for the overpersuasion and the earnestness and the stick-to-itiveness of the salesmen who put the first corn planter on the market, farmers would still be planting corn with a hoe. The self-binder would not have become a success for another score of years but for the fact that the farmers were talked into buying it. Even civilization itself had to be forced upon the world. But for persuasion and overpersuasion, liberty would not be ours, witchcraft and the ghosts and phantoms of the air would be all about us, and the Christian religion itself would still be confined to the stony hills of Palestine—yes, buried in the sepulchre of a dead past.

INTRODUCTION.

One of the greatest of all arts is the art of influencing—the art of persuasion. The salesman meets a person for the first time. He doesn't know whether his customer is agreeable or disagreeable, whether he is big and generous and considerate or the opposite. The salesman doesn't even know the load that he may be able to lift from this customer's shoulders. It may be that the customer has been imposed upon by a former salesman and may have all salesmen down as a bad lot, or he may have seen or heard of the article and decided to get it at the first opportunity. If the latter, the sale is made without much credit to the salesman. Anyone could make a sale like that. It is selling to the man who doesn't know and who doesn't want to know that makes the salesman. The real, genuine salesman is the one who glories in doing the things that "can't be done."

You must have faith in your prospective customer even before you see him. Faith in humanity is a great thing. People, as a whole, are good and generous and sympathetic, and almost everyone considers it a favor to lend a helping hand or coöperate with another. We live in a very

generous, good-natured, sociable world, and it is an easy matter to gain the attention of the merchant or the banker, or admittance to the homes of the best people. It is largely a matter of the mental temperament of the salesman himself. He must expect that there will be attention given to his words, and what he has to say must be worthy of that attention, if he is to succeed. It is true that a new man is often turned down when trying to secure an interview, but usually it is because he is a new man or because he is possessed by the fear of failure. Expect good treatment from all and you will seldom be disappointed. Your customer is usually the kind of individual you have expressed in your own face; and your own free, easy, frank, good-natured, confident attitude admits you. Absolute confidence that you are to gain an audience, no matter what your business, instantly brushes aside misgivings on the part of the person interviewed.

Let your whole appearance be inviting. Cleanliness in dress has much to do with a man's reception, and an honest, frank, open expression—a face backed by a clean life—is an introduction that seldom fails.

As far as possible, know whom you are going to interview, and call the person by name. Link your

business with his. If you have anything that will benefit him, keep the thought uppermost in your mind. He should know about it the first thing. Do not hand your card to clerks or maids. Get a personal interview. If one doesn't expect much, he won't get much. If a salesman feels that he is calling upon someone who is much his superior, he is likely to be half-hearted and fail to make an impression. Be alert, enthusiastic, and positive that you are going to secure an interview and get business. In one sense, no one is your superior.

Be cheerful. If you are feeling fine it will make your customer feel fine. Introduce yourself something like this. "This is Mr. Smith, I believe; my name is Jones." Come to the point at once, but do not try to tell everything with your first sentence. Keep his curiosity aroused until you get his interest. For instance, if you have an article for which there is a real need, mention the need, and tell him about your remedy. Link your business with his. Let your whole manner be such as to win his confidence. Be natural and alive.

A natural tone of voice is essential. It isn't necessary to learn to play tricks with the voice in order to be a salesman. Simply speak clearly and distinctly and in a conversational tone. The tone

of a salesman's voice has much to do with his success. By the tone of the voice even more than by the words are the thoughts of the salesman conveyed to the customer. The voice betrays the emotions. If you are afraid your customer is not going to buy, your voice betrays your feelings and to a certain extent influences the customer. If a person makes a serious objection or contradicts you, the tone of your voice in reply is likely to be peculiar and lack the ring of confidence, so that one who had not heard the contradiction but heard your reply would know that you had been contradicted. I have noticed many new salesmen use this tone when nothing has been said by the customer at all. The salesman simply imagines that if anything were said it would be unfavorable. The tone of his voice, therefore, and what he actually thinks loses him the order. A confident tone—one that makes any customer feel and know that the salesman believes what he says and expects to be believed—is good capital.

The principal thing is to feel right. Feel what you say, and say it with life and meaning.

GAINING CONFIDENCE.

To be a success in any calling it is absolutely necessary to have the confidence of the people with whom you associate. The salesman must be able to gain confidence immediately. This he does by his personality and the quality of his goods, by sincerity, by character, by the inner light shining in his face. Truth is the great hypnotizer. Be right. To gain another man's confidence you must first have your own confidence—not only confidence in your ability but confidence in your integrity. The first requisite in gaining another man's confidence is to have a right to his confidence.

Find a bond of sympathy; it means much. Call his attention to something that will be of especial interest to a man in his particular business. Have your customer feel that he is favored, that he is getting something worth while. Believe in him. If you think he is all wrong, your thought toward him will make it harder to make the sale. Believe your customer has a right to your fullest confidence and respect, that he is a gentleman (or lady, as the case may be), that he is generous, willing to buy what he needs; that all he needs is the necessary

information concerning what you have to sell. Be certain about it and be businesslike. Appear well—not flashy, but neat. A high collar is not so important as a clean one. Feel your best, and then you will look your best. Above all things, be upright. Have the consciousness of a righteous cause, honestly conduct it, and then be yourself. Be upright; be courteous; be earnest. Have around you a success atmosphere and an enthusiasm that wins. Don't be loud or rude. Be wide awake, but let your tone be low, natural, conversational, and your statements moderate. Don't even claim for your goods at first everything they are entitled to. Your customer will think it too good to be true. Don't begin by telling him something new. Tell him something that he himself knows; then gradually unfold to him the possibilities of your article.

DEMONSTRATION.

Know what you are going to say, and how and why and when. Know your business, every phase of it. Be alive. Be able to tell it in the fewest possible words. Boil it down. Cut out non-essentials. Talk to the point. Talk ideas. Talk business, and people are ready to listen. Show

them what they need, and they are ready to buy. Indecision wastes time. Saying unnecessary things loses sales. The mistake of the world is in giving non-essentials to get essentials. It is hard to pick up a book that is not filled with stuff to make people think they are getting something. Ignorance deals but little in brain power; it wants quantity. The uneducated want a book a foot thick, because they think there is more in it, when, alas! because of the pages of non-essentials, they won't be able to find the germ of truth which it does contain. "The best wisdom has always been the shortest. Truth in a sentence you remember. Theory in a volume you forget."

The weak man lingers until hope itself has fled. The ordinary man takes a week or month to make up his mind, while men like Napoleon could decide the destiny of a nation in an hour.

The salesman cannot afford to tell all the good points about his goods. It would take too long. He must present the best points arranged in logical order, and make his talk clear and to the point. The salesman without a set talk cannot build a logical argument. He talks around the point and keeps the mind of his customer jumping from one idea to another, and, therefore, makes no impres-

sion. This is just as vital to the preacher, to the evangelist, the business man, the housewife, the farmer, the society woman, as it is to the salesman. It is the philosophy of success, of getting what you go after, of accomplishing your purpose. Every person is a salesman. He doesn't need to be a "knight of the grip," a house-to-house canvasser, or stand behind the counter in a department store, to be a salesman. The ad writer who sells his talent is a salesman. The teacher who sells his knowledge is a salesman. The horse-trader is a salesman. The college president who sets forth the advantages of his institution is a salesman. The laboring man is a salesman. There are no exceptions. Every person is a salesman, and every person must master the art and science of salesmanship to some extent if he is to hold his own or be anybody in the world; but if you are going to sell goods, you must develop skill by practice and hard work. It is an imposition on the public for a salesman to go out unprepared.

People are only too glad to recognize talent and skill, and that is what sells goods. It is unpreparedness that brings any profession into disrepute. Add something new to your talk every day. Learn something as you go along. Say something that will inspire you and that will inspire others. When

a person makes a valuable suggestion to you, write it down when you have an opportunity. If a bright idea happens to strike you, write it down and use it. Pass it along. Cultivate the notebook habit. Study your proposition. What did it cost the inventor, the manufacturer, in hardship and privation? How does it compare with similar articles? What is there about it that will appeal to a man's intellect and what to his emotions? Will it save time, energy, or money? Will it make money for the purchaser and add to his comfort, culture, or refinement? Will it entertain, instruct, or amuse him or his friends? What possibilities can you see in the article? What does it suggest to your mind? Re-arrange your talk. Put your personality into it and give value received not only as to the article itself but as to the presentation of it. Make your selling talk a masterpiece and make it short. Have a reserve that is another masterpiece. The first talk must necessarily be general and deal only with the most prominent points. Go into detail when necessary. Have plenty of reserve. You must have a supply of reserve—surplus energy, logic, intelligence, information—that is inexhaustible, whether you are selling goods, digging wells, competing for the Marathon races, or fighting disease. If you are running from

a bear, it is sometimes very convenient to be able to run a little farther after you have given up the first time.

If your goods have merit (and if they have not you have no business to sell them), and if people are to be benefited by buying them, always expect to sell on your first talk. If you fail in your first talk, always expect to sell on the second, or reserve. If this doesn't succeed, bring all your resources up for a third, and find out what the trouble is. Match forces and get down to business. As General Grant said, "'If you can't,' should only be thought of after an unavoidable defeat."

Scientific salesmanship is not simply sitting down in front of a man and making a long speech. The salesman isn't a rain spout, and the customer is not a rain barrel to be filled. Talk with him. Meet his questions frankly. Discuss the matter. Let the customer talk when necessary. Understand each other, the salesman always leading, of course. If you are talking to a man about buying goods or anything else, know, if possible, what is on his mind; otherwise you can't help him much. You must learn to approach people through their thought chambers as well as through the doors of their homes. Entertain them if you expect them to receive and entertain you. Surprise them by

saying unexpected things in unexpected ways. Awaken an interest, and they will listen. There is no field so rich and fertile as the field of thought.

CLOSING.

Clinching the order is the hardest part of the canvass. It requires skill, because it requires decision. Decision is the exception with both salesman and customer; indecision is the rule. Almost anyone with average intelligence and personality can gain attention, arouse interest, and create considerable desire, but the closing must be handled skilfully. I have seen many people who wanted to decide but couldn't. They weren't used to deciding, and the closing is where hundreds of salesmen meet their Waterloo. The best time to begin to close the order is when you begin the selling talk. Ask questions. Discuss the proposition with your customer, and both salesman and customer will know just what to expect and what to do.

Most salesmen talk too long. People are intelligent enough to see some things for themselves. A customer doesn't need to be informed of all the advantages of an article. A man will buy a book if it contains two or three ideas that he wants, even

if the rest of it will be useless to him. Don't tell everything, but be able to do so if necessary. It spoils the sale to make an exhaustive talk when it isn't needed, but it is worth a lifetime to be able to do it when it is necessary. It pays to be prepared, to be equal to the emergency, to be ready, to be able to deliver the goods. That is salesmanship. If there is anything that will make a man great, that will; but without it there is failure. It is lack of faith and lack of nerve that makes people afraid to come to the point. If you know you are right, that you are doing a noble work, the order is yours. That faith virtually makes it yours.

You create desire not only by argument and suggestion, but by what you actually believe. It is more than your confident manner or what you say. There is a thought transmission between man and man. Faith that you are going to sell isn't enough. You must believe that you ought to sell, and the man who doesn't believe that he ought to sell shouldn't sell. A sale or any other business transaction that does not benefit both parties is dishonest. We all object to buying new things. It is easy for us to find reasons for not buying what we do not know about. It is easy for us to find reasons why we shouldn't make this improvement

or that, why we shouldn't join this church or that, why we shouldn't accept this philosophy or that. What we need is investigation. We need some man who knows more about this thing than we do to explain it to us. If he speaks the truth, it will appeal to us and will not require much proof. You don't have to prove to a man that two and two make four, or that light is better than darkness, or even that darkness is as valuable as light to the weary. It is, therefore, the salesman's duty to explain away our misconceptions of his proposition. If it is a good thing for us we want to know it. We want to understand it, and it should be his business to tell us just where we are wrong, meeting our objections truthfully and clearly.

There are two ways of dealing with objections: one is to pass them over and let the customer forget them; the other, to meet them frankly. The first is often proper, because the matter may not be of much moment, and other things may come up in the talk that will make an explanation unnecessary. In my own experience, however, I have found the latter course to be the better, as a rule. If a customer raises a serious objection, the salesman should stop and explain the truth concerning the matter and overcome the objection; but if a salesman expects to get business he mustn't stop and

fold his hands after he has answered an objection; he must go right on. Nevertheless, too many objections are mere excuses. Excuses are so common everywhere with everybody that they are a drug on the market. You do not need them in your business; if you did you could make them yourself.

In closing, talk to the point without any unnecessary interruptions. Have your customer sign the order. It is the only businesslike way. Do not ask and coax and beg people to buy. That is no way to sell goods. Give a customer to understand that you can get the goods for him at a certain time and under certain conditions, and give him an opportunity to express himself as to whether or not that will be a suitable time or a suitable way in which to get them. Assume that the order will be given. Use tact. Be positive. Expect what you have a right to expect.

Suggestion is a powerful weapon. Let your line of argument be such that a person won't be constantly suggesting to himself that he won't do it. It is not a good plan to have customers saying "no," because then they are not in harmony with you. Bring about harmony. Have a desire to serve that is delightful for its refreshing cheerfulness. Why shouldn't that attitude be acquired by

everyone? We are all salesmen. It is our business to advance progress, to influence, to get what we go after, to accomplish all things, to have a purpose, and work to a desired end. "We are here to please" should be every man's motto. Close the order now. The way to decide is to decide. The power of decision is in itself an asset. But for the ability to decide our great men couldn't begin to accomplish what they do.

A little theorizing on any practical subject is enough. There are plenty of men who study the theory of salesmanship until they can't sell goods. They take nearly every course advertised on salesmanship, and it really unfits them for business. A man doesn't need to know, and he can't know, all the workings of the human mind or all the processes that take place in the mind of the customer. It isn't necessary to refuse to eat until one is certain that he understands fully the science of digestion. Two-thirds of the stuff on scientific salesmanship is a hindrance rather than a help. What is needed is needed very much, but go through the average course on salesmanship, and you will find an occasional fact that is necessary to success smothered in a shower of words. What is really required to make scientific salesmanship is men. Give us men. The orders will come. The

wheels of commerce will move, enterprise will flourish, and civilization advance. Know your business. Know that it is worth knowing. Then banish fear and weakness—and work. Work—intense, ceaseless activity—directed by intelligence, a complete knowledge of the business in hand, and a personality on fire with enthusiasm will reach the highest goal.

THE SALESMAN'S PITFALLS.

FEAR.

THE man who succeeds in banishing fear from his life is the coming genius, and he who relieves other people of fear is a liberator of men. Fear is the destroyer of health, personality, and success. It is an imaginary evil, "without form, and void." It is the king of demons, the bugaboo of the ages. It has brought despair to the past, falls like a blighting curse on the present, and stands with a flaming sword on the brink of eternity. It is the day-ghost of the weak, is a source of anxiety to the strong; and yet, if we only knew it, it is as devoid of power as a shadow and as unreal as the fairies of Ireland. Eliminate fear from your life, and success, power, and the riches of eternal happiness will dawn upon your consciousness. How strange that an imaginary evil has since the beginning destroyed the equilibrium of the world. The people of the earth are hypnotized by fear. Men are afraid to undertake a business venture for fear they won't make it go. People fear they will take

cold, and they take cold. They fear they will be sick, and they are sick. Sometimes they are afraid they are not well thought of. That perhaps is as great a fear as any. People are afraid they are not going to own as much as someone else—afraid they won't get their share. The fear of failure is upon them, and the fear of failure produces failure. The man who makes money the most easily is the one who is not anxious to the point of insanity.

The salesman's fear that he will not do well, or that he will not be well thought of, is his greatest pitfall, and yet this is an obstacle that exists nowhere but in his own mind. It is an imaginary evil. Despondency is a mere ghost. It looks like a sea monster when the face is long, but it becomes thin air before a laugh. A hearty laugh ten times a day will drive ten thousand cares away—also the wolf, the doctor, and the undertaker. Become active, mentally and physically. Let the light into the dismal swamps of the mind, and the gloom is gone. Why should a salesman fear when he has something he knows people need, something that will benefit and bless humanity? It is contrary to every law of progress. "Fear thou not, for I am with thee. Be not dismayed, for I am thy God. I will strengthen thee. Yea, I will help thee. Yea,

I will uphold thee with the right hand of my righteousness."

Some salesmen are constantly apologizing to themselves because they believe people are looking down on them, when in reality no one takes the trouble to think of them at all. They themselves are doing all the looking down. Such a feeling ruins a man for good work, injures his health, and dwarfs his personality. It makes a mere excuse out of what might have been a man. It is an indication of weakness. The lady of the house who is afraid to be seen with her hands in the dough is in the same class. This false idea prevails in every walk of life. Even in our schools there is always someone in the class who is ashamed to ask a question because he doesn't want people to know that he isn't informed. We must get rid of snob-bishness. The person who is afraid of getting beneath his station hasn't any station. He is flat on the ground, whether he is a Dago pack-peddler or a thing in society spending a million dollars a year.

Weak men are ashamed to stand for their principles. It is a common thing in political campaigns and religious organizations. The weak man wants to be on the winning side. He is not willing to stand alone, and yet it is more popular

to stand alone and to stand by your principles than to hang the head to the biggest crowd that can be gathered together. The world takes off its hat to the man who dares to say, "I am what I am." In the first place, there isn't a prejudice against anything, if you are that thing strong enough. The man who is proud of his business and who has a right to be proud of it, gets the "glad hand." He is a man among men, and takes his position with the world workers.

Don't be ashamed of your business whether you are a house-to-house canvasser, running a railroad, a bank, or a dray wagon. One is just as honorable as the other, and as necessary. One of the first steps toward success is to take pride in your work, and it won't be long until others are taking pride in you.

GIVING UP.

Another pitfall in salesmanship is lack of energy—indifference, disinclination. Lack of energy is lack of integrity. A man of great integrity is capable of enduring great hardship, and is therefore worthy of great reward. Integrity means gumption, it means "get up and get," it means hard work, it means headwork, it means success.

Weak men get "cold feet," and "cold feet" make weak men. The sad thing is they could and would have succeeded if they had but known and paid the price. Most of the failures would have been successes if there were just a little more grit and patience and wide-awake zeal, a little more integrity, a little more perseverance. Nothing is ever saved or gained or accomplished by turning back. Not one man in ten thousand turns back who couldn't have gone forward with credit to himself. It is a sad sight to see a man turn back when he is in over his shoe tops. If you undertake to wade the creek, go across even if there is a yard or so that seems a little deep. You can swim a little if necessary, and when you are through the deepest it gets shallower all the time. Don't turn back. When you do, you are not only disappointed tremendously and your friends taunt you with "I told you so," but you are soaking wet. Get across. Deny everything but success. "Argue on the side you wish to carry," and you will be able to walk on the waters. Difficulties will make a path for your feet; and if you mean it, obstacles will flee on your approach. The turbulent waters of fear will be divided and will become a wall on your right hand and on your left, and you shall march through on dry land. It is staying with it

until the last second of the last minute that wins the game. Every salesman carries the price of success within himself. There need be no failures. Are you willing to stand with William the Conqueror when hope itself seemed to be leaving him and say, "*I will maintain,*" and become a tower of strength? Or will you just nibble around where everything is pleasant and agreeable and be a useless worm? You can be either, but not both. The majority of salesmen could immortalize themselves if they would appropriate the earnestness of any great business builder. What will any man amount to if he isn't compelled by his own indomitable will to give himself the medicine he needs to take? And after all, if a man prepares there will be no battle.

No one needs to go into the salesmanship business to try it. It has already been tried. You need to try yourself; and if you don't make it go at first, make yourself make it go. Mix hard work, intelligence, and enthusiasm together, and if taken in sufficient quantities you will succeed. Don't be afraid of spoiling your present field, and don't wait to get a better field. Don't wait for order sheets or instructions. Go ahead; keep at it; place the motto "Never wait" in your hat. Make it live an imperishable memory in your soul.

Never wait, but hustle. You can do more business by hustling than by waiting—by trying than by not trying.

There are two classes of salesmen who lose time—the one because business is too good and the other because business isn't good enough. The salesman who does more business than he expects thinks he can afford to take a day off. The one who doesn't do as much as he expects gets a little blue and concludes that he will go to his room and post up so that he won't waste territory, etc. When he goes to his room, he thinks of but one thing, the dark side of his business. Instead of being lifted up and enthused, he gets bluer and bluer, and often never goes out again. Better stay in the field. Work will overcome the blues. Keep the blood circulating. Keeping everlastingly at it brings success; waiting until you feel more like it brings failure. The steady plodder is the better man, because keeping constantly at it develops brilliancy. Brilliancy and hard work make the genius. Take advantage of every opportunity. Defeat for some is opportunity for others. Don't judge your work by one sale or by one day or by one week. Judge it as a whole. Judge it by the month and by the season.

When a man fails it is because of an uncon-

scious preparation for failure. It is brooding over what may happen. It is "little boy afraid of the dark." "Argue on the side you wish to carry." Things may seem a little dark occasionally, but when you take the blues home with you it will be dark all the time. Fear not, doubt not, linger not on the ragged edge of failure. If a man is really down and out, sleep is the best tonic in the world. Physical exercise is necessary. Take a run through the woods. Get into the sunshine. Get up in the morning and hear the birds sing. Become active mentally and physically. When you are blue, your brain, so to speak, is covered with a thick scum like that of a stagnant pool. Turn on the thought currents, and this dark scum will disappear. Read something that will electrify you with new hope. Do anything but reflect. Don't sympathize with yourself or ask sympathy from others, and don't tell your troubles to others.

Of course, you have difficulties enough, and perhaps some that your firm know nothing about, and you must tell them, that they may be in position to coöperate with you; but don't overdraw. The fault may be poor field, or competition may be too strong. It may be the personality of the salesman. At any rate, he deserves sympathy from his house, and gets it, but sympathy is short-lived at best.

A man must overcome. "To him that overcometh shall be given a crown of life." This is as vital today as it was two thousand years ago. There is only one thing that is worse than not getting business, and that is everlastingly finding fault. See the good. Get encouragement and orders.

LACK OF SYSTEM.

Slipshod methods in any business produce failure. Lack of system may not make a man fail entirely, but unless a man is systematic he is subject to a tremendous waste of energy and money. System means success; saving time; carrying out one's resolves; having a definite time each morning to start to work, and *starting*; planning one's work for a day, a week, or a month ahead; establishing regular habits of diet; doing things when you are not busy; keeping a personal cash account; having no time or strength to waste in dissipation of any kind.

Be vigilant in securing a good store of information concerning your business. Depend not upon the company for your inspiration, your selling talks, new ideas, or anything else. Make use of everything you get from them and everything you get from other sources, but don't depend upon

them. Take care of this part of your business so thoroughly that the firm can with profit borrow ideas from you, and do not be a bit afraid to supply them. A man who is generous with his good will and his thought is the greatest philanthropist, and it helps to gravitate him to where there is more power. Don't try to drive bargains so sharp as to be questionable. Don't take advantage of the misfortunes of others or of the house to boost yourself. Be loyal, though you see the world slipping from beneath your feet.

LACK OF HEADWORK.

Headwork means steering clear of pitfalls and yielding not to temptation. Let every struggle be up, up, up, and always up. There is sunshine above the clouds. Success is found only as you lift yourself above the pitfall stage. Headwork means making friends; being a good mixer; cultivating a cheerful, entertaining attitude; doing things differently; making opportunities and using them; saying the right thing at the right time; adapting your canvass to the individual and saying nothing in general; saving energy whenever possible; allowing your appearance, your tone, and your feelings to say more than your words; soliciting

where others do not; getting others to work for you; making people glad you called, whether they buy or not; remembering that you are first of all a gentleman; giving the customer credit for his opinion, and turning objections into business; guiding the thoughts of others while apparently following them; making up your mind to get the fullest possible enjoyment out of your work and out of your life.

Be businesslike; collect your money when it is due. Put it off and you will lose the customer and perhaps what he owes you. To sum up, not to be alert is a dangerous pitfall. Perhaps disinclination is one of the greatest pitfalls of all. The man who doesn't make himself do what he knows he ought to do digs his own grave. Don't allow the microbe of disinclination to find lodgment in your system. Remember it never alights on activity. Don't put things off; don't hesitate; don't dilly-dally; don't make excuses. You can occasionally fool your customer or your house, but you can't fool yourself, and every excuse you make to yourself becomes a pitfall—a chasm without a bridge.

Another pitfall is lack of self-discovery. Thousands of salesmen fail because they don't know they can succeed. "They don't know they can" is almost as sad as "it might have been." Dig down

deep into the inexhaustible supply of power that has been yours from the beginning. You know you can. You have within you the key to power—the key that will unlock every door—the door of success, of fortune, of genius. Shake yourself loose; make yourself do what others are doing. Lack of grit, lack of gumption, lack of backbone, are pitfalls that are deep and broad and full of bleaching bones. These are pitfalls not only in salesmanship but in every other business. They can be bridged. They can one by one be filled with obstacles that have been overcome, and paved with the pure gold of manhood, of industry, intelligence, and enthusiasm, and he who walks thereon will wear the crown, for he has overcome. He has conquered himself; he has paid the price.

THE YOUNG MAN'S OPPORTUNITY.

THERE are millions of young business men and women—clerks, salesmen, and others in a hundred vocations—who are not headed toward leadership. They know they ought to increase their ability and are ambitious to do something more important, but they don't know just how to plan and prepare for advancement. They know they ought to get out of the rut; they want to do better, but they don't know how. There are thousands who know they have great ability but who realize that they are not using it and do not know how to use it. Their salaries ought to be more, but they are not earning more. They want to earn more; their employers want them to earn more. Every concern needs the increased skill, and they are willing to pay for it.

Every young man and woman ought to decide once for all that he is going to catch up with the procession; that he is going to lead, not follow. No employee, or employer either, ought to be satisfied to remain where he is. He ought to plan continually for the bettering of his condition. He ought

to develop his ability, increase his capacity, until he can take his place with real men. How are you going to do it? Get the ideas of live men. Become a live man yourself. Grow out of the indifferent stage. Buy books. Read; travel; study; grow. Hear the best lectures, the greatest sermons. Mingle with the world's best. Touching elbows with great men is part of one's education. Keep yourself clean, neat, and prosperous looking. Develop your personality and give this idea of growing a great personality your most earnest consideration. An attractive, magnetic personality is the backbone of all the greatness to which you can ever aspire. Study with care how this wonderful power may become part of your consciousness.

Is your personality for or against you? Does it attract people to your side of the street; does it make your presence invited or merely tolerated; does it inspire confidence or effect suspicion; does it you push up or hold you down? No personality is so weak as to be hopeless; no personality is so strong that it cannot be made stronger. Your faults neglected continually drag you down; your virtues cultivated ever lift you up. Your personality is not so mysterious as you would believe. It can be studied, analyzed, developed.

Live the great, generous, overflowing life of great men. The man who spends his life in doing only little things has not really lived. Flee from every parasite of failure. Get away from intoxicating liquors, tobacco, impurity, wasted time, unused capacity, indifferent thinking, the listless whiling away of the genius within that might transform your life and make you a leader of men. Take firm hold on the higher life. Truth is the holy torch that lights the pathway of the world. Get to where your employer won't have to hire someone to watch you or think for you, or superintend you, or do any of the things that you ought to be doing. Do the thinking yourself. Be your own superintendent, and a thousand men will do your bidding and the wheels of commerce turn at your command.

“Every employee pays for superintendence and inspection. Some pay more and some less. That is to say, a dollar-a-day man would receive two dollars a day were it not for the fact that someone has to think for him, look after him, and supply the will that holds him to his task. The result is that he contributes to the support of those who superintend him. Make no mistake about this: Incompetence and disinclination require supervision, and they pay for it, and no one else does.

The less you require looking after—the more able you are to stand alone and complete your tasks—the greater your reward. Then if you can not only do your own work, but direct intelligently and effectively the efforts of others, your reward is in exact ratio; and the more people you can direct, and the higher the intelligence you can rightly lend, the more valuable is your life. Do your work so well that it will require no supervision, and by doing your own thinking you will save the expense of hiring someone to think for you.”

Understand your business. It takes a man a long time to explain what he doesn't know. Know what you are talking about. A general idea is not enough. The hunter who had just a general idea of where he was going to shoot wouldn't get any game. Lack of preparation is everywhere apparent. Preparation means comprehension. Comprehension means comprehension, a full realization of the thing. It means knowing your proposition, seeing clear through it, realizing what it contains, the public sentiment back of it and the possibilities before it. It means more than that. It means being able to tell the story admirably, because it is easy to tell what you understand. To be fully prepared is to be able to say the best that can be said and to say it well. Preparation gives a man vision

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Cultivate tenderness—that fine sense of kindly courtesy that has sympathy and a feeling of brotherly love for man or beast. Stifle as much as possible the desire to kill some harmless little animal that, even in its wild state, when captured, will look up to man for mercy. “Tenderness should be the atmosphere of life. It should add a sweet savor to every act and every word.” “Tenderness doesn’t make a man weak. It is possible only to strong men. It is the highest evidence of strength. It is the sign of poise and confidence. To be a man is not enough. Each of us must be a gentle man.”

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Develop the faculty of observation. See things with the imagination as well as with the eyes. Live in the future as well as the present. In the springtime be able to see the harvest. Make yourself equal to conditions. If you cannot meet the ordinary obstacles of life and overcome them,

they will sour you and make of you a little, dissatisfied failure. Outgrow prejudice. When you have to decide a matter, use your judgment, not your prejudice. Help every good cause. Lend a hand to every man. Have good will to burn. Don't be a knocker. It will destroy your own chance for a great life. "You can't saw wood with a hammer." You can get business enough without destroying another man's structure. Don't be too ready to accuse people of wrong intentions, and don't waste your time telling other people about them. Fault finding is a life-destroying agency. The Christian Scientists are ahead of the rest of the world in that respect. They make it a part of their religion to speak well of people. The bad is so little compared with the good, that it is hardly worth mentioning. Avoid fault-finding, disgruntled people. The constant suggestion of discontent saps the enthusiasm out of a man and prevents his growth. The pessimist is a discord-maker. His music is the rasping of the file. He is out of harmony with the laughing world. There is no discord in nature. If people could but harmonize themselves with the singing birds, the growing trees, the blooming flowers, and the swinging worlds, much of the failure would become success and much of the discord would disappear.

Don't fret, don't fuss, don't "holler." "Henceforth I whimper no more." You can live in a better world. There are a thousand worlds here on this earth. Why not endeavor to get up somewhere near the top where there is a little light and peace. The light doesn't penetrate very far. Get up out of the darkness. Study; think; climb. Keep the fires of hope and courage and peace and steadfastness of purpose burning brightly, and climb. There are better worlds ahead. Be an evolutionist. You don't have to stay where you are.

Avoid ingratitude. It stunts the growth. It is an animal instinct, a relic of an undeveloped period of the race. You may cast your pearls before swine and they will turn and rend you, but that ought not to be said of mankind. If everyone would in his own life guard against ingratitude and cultivate a grateful, appreciative disposition, ingratitude would be sloughed off and every one would get some credit. Every man is a benefactor to some extent, most men to a great extent. A leader seldom shows ingratitude. The higher a man evolves in the scale of life, the less ingratitude there is in his nature. But what would become of the world if all the doers of good would wait for recognition or applause? The true leaders, the

deep into the inexhaustible supply of power that has been yours from the beginning. You know you can. You have within you the key to power—the key that will unlock every door—the door of success, of fortune, of genius. Shake yourself loose; make yourself do what others are doing. Lack of grit, lack of gumption, lack of backbone, are pitfalls that are deep and broad and full of bleaching bones. These are pitfalls not only in salesmanship but in every other business. They can be bridged. They can one by one be filled with obstacles that have been overcome, and paved with the pure gold of manhood, of industry, intelligence, and enthusiasm, and he who walks thereon will wear the crown, for he has overcome. He has conquered himself; he has paid the price.

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from the minds of the masters and from the words of their inspired pens, and live up to your fullest capacity. What you can do and don't, is the millstone that holds you down. Capacity utilized is power. You can live this life but once. Why not make it a glorious success?

CIVILIZATION'S GREAT MISTAKES.

POVERTY AND RICHES.

IN comparison with any other period in the world's history, this is the age of light; but in comparison with what it ought to be and what it could be, it is the age of darkness. If one aspires to leadership, or desires to be a good, honest, intelligent, American citizen, he should know something of existing conditions and make it his business to leave the world better than he found it. He should be familiar with political issues and matters of statesmanship, as well as with moral and sociological conditions. In fact, the man who is so busy with his own business as to neglect the affairs of state and leave great issues to be decided by party leaders, and who votes at the beck and call of someone else, is a stumbling block to reform; and he it is who is responsible for the evils in society and the corruption in government.

There are men who say there is nothing much left to do; that the great reforms have been accom-

plished, the great achievements realized. Our nation is only in its infancy. What we have done is only a shadow to what we will do. With all our intelligence and character and with the spirit of enterprise so strong in the land, selfishness is still the controlling factor, and corruption and special privilege and exploitation and greed still dominate the affairs of mankind.

This is the age of competition, and we must keep the pace or be run over and trampled in the dust. There are few who care. The stampede is on. The people are money mad. They are prostrating themselves before the Golden Calf. Selfishness is on the throne; material prosperity has out-distanced manhood. The high ideals of our forefathers have been replaced by high finance. Truth has been relegated to the rear. Competition is keen. The big fish are eating the little ones and are never satisfied. There is but one motto, and that is "more;" but one creed, and that is "gold." It isn't worth it. When the rush is over, most of the people have less than they had before, and the few who have millions must leave them and go into eternity with shriveled souls. The competition that drives men to the limit of endurance is wrong. They will live longer, be of more value to the world, make more money, build greater enterprises, and

be greater men when they work for the love of work and the glory of achievement.

True, we are the most enlightened people in the world, but that doesn't mean so much as it will mean a thousand years from now. It doesn't mean so much now as it ought. There is something radically wrong. Civilization has been encumbered with too much ignorance and prejudice; too much oppression. Some things we will have to go back and do over. The gap between the king and the peasant, the rich and the poor, still exists, and even Christianity has not been able to bridge the chasm. It is as honorable to work with the hands as with the head, to make benches as to write books. The man in overalls is as good as the man in broadcloth. Clothes and money don't make men, and diamonds and paints don't make women. The chasm between classes must somehow be bridged; servant and master must be abolished. The woman who kneads the bread is as good as the one who eats it. This is no country for "nobility" and flunkeyism—an idle and a serving class.

Our government isn't doing half what it should to ameliorate the sufferings of our people. We are cursed with man-made laws. We have an average of about one hundred and fifty men in each State

in the Union, meeting every year or every two years to make more laws—hundreds of laws, two-thirds of which are useless. They are a weight on the back of liberty. The machinery of the government has become unwieldy, topheavy, burdensome—and the expense of making these laws, of keeping up our government, national, state, county, and city, is increasing at a rate that is alarming. Our national government is now costing us a billion dollars a year. We have about five offices, five office holders, five parasites feeding at the public crib—where one good man would be sufficient. In the House of Representatives there are as many as six doorkeepers to guard a single door, and instead of reducing the number of office holders, we are increasing them at a rapid rate. From 1903 until 1908, inclusive, there were 99,319 new offices created, 89,000 more than for the six years previous to 1903. A number of these offices are created to enable public officials to secure private helpers at public expense. Even the colored tonsorial artist to President Roosevelt received \$1600 a year of government money, and was supposed to be an assistant in the auditing department of the navy. "All he does is shave the President, and that is all he has done for years. He rarely if ever shows up at the auditor's office.

This is a means of getting something for nothing commonly practiced among high officials at Washington. Men are hired by the government at from \$900 to \$1500 or more a year, Congress appropriates for their pay as 'laborers,' 'janitors,' 'gardeners,' etc., and then they are immediately assigned to act as lackeys, valets, servants of office holders, who thus escape the necessity for paying their help out of their own pockets." The expense of our national government since 1892 has increased at five times the rate of increase in population. The expenditure of the national government for the year 1908 was about one-twentieth of the entire expenditure of the government since its establishment in 1789.

The foolish extravagance of our own legislature is perhaps a fair criterion of the conduct of our lawmakers in general. We have in the State of Iowa 157 legislators, 50 senators, and 107 representatives. Every senator has to have a clerk—a private stenographer. These stenographers, as one of them remarked, are mostly sons and daughters, wives and sweethearts of the worthy Solons of the great State of Iowa. In both houses there are eighty-eight of these clerks, twenty-two doorkeepers (ten doors), seventeen pages, and six colored porters to hang up the hats and coats of

less than 28 per cent. of the American people own their own homes, free from encumbrances. There are two million mortgaged homes, and we have forty million renters—nine million families. Are we not fast approaching the landlordism of Europe? According to Waldron's *Handbook of Currency and Wealth*, two-thirds of the families in the United States have an income of less than \$900 a year; more than half get less than \$600 a year; and there are four million families, comprising one-third of the nation, whose income is less than \$400 a year. These families average 4.7 persons each.

Our mineral wealth is beyond man's ability to compute. Mountains of gold and silver and iron and coal, stored by the Almighty in the bowels of the earth for the inhabitants thereof, are syndicated by a trust posing as the special representative of Jehovah, and these minerals that were intended for all are doled out to suffering humanity at extravagant prices. A trust or an individual has no more right to own or control or appropriate to a selfish use the mineral wealth of the world than it has to control the air we breathe. "Capital does not control the sunshine or the rain, for if it did there would be a trust in sunbeams and a meter on the clouds." It is a poor law that permits a man to

climb to the top of a mountain and declare, "All I see is mine; I saw it first."

The great question in our country is not how to get more wealth or how to build greater enterprises, valuable as they are, but how to eliminate poverty. That is the issue of issues. Poverty in a country with the natural resources of the United States is a result of injustice. Special privilege has cursed the world since governments began. Laws that enrich the few pauperize the many. There never would be an unjust distribution of wealth, there never would be wide-spread poverty in a country like ours, if all the laws were made in the interests of all the people and for the good of all. It is class legislation—an idle and a serving class, the few rich and the many poor, a handful of abnormally wealthy individuals and a nation of slaves, that caused all the republics and empires of the olden days to crumble into dust. Our leaders, politically and financially, are not bad men. We have no quarrel with them. If they are reaching out and taking what should belong to the whole people, they are doing no more than most others would do in their places and under the same conditions. We should not fight the people who do wrong, but rather the conditions that make it possible for them to do wrong. The best way to

overcome temptation is to remove the temptation. Laws in the interest of the few should be prohibited.

Many of our daily papers are subsidized. They do not always speak the truth. The editorials are too often colored by men behind the scenes.

Intimidation has become apparent here as it has in Russia, and the laboring man is told that he will not be allowed to work, that his wife and children will starve, unless so-and-so is elected. The small business man is intimidated by the big business man. The big business man is threatened by the "system." Fear and panic march hand in hand. Even in times that are supposed to be prosperous there are hundreds of thousands of men begging for work. Thousands of children are obliged to attend school without a bite of breakfast, and thousands of others are starving in this, the richest country in the world, and in times of abundant harvest and "great prosperity."

CHILD SLAVERY.

There are other thousands of children in our great cities who cannot attend school at all. In this country we have millions of men and women, boys and girls, in the mines and factories who do the same thing over and over, day after day,

night after night, for a lifetime—mere machines. They have no time to think. The struggle for existence is so bitter that they dare not raise their heads to question. They know nothing about the comforts of home. They are too tired to read, too hopeless to pray. They know nothing of culture or happiness. They have no personality, no liberty, no love, no hope. There is something wrong with our civilization. We do not want a glory that reaches to the stars if it is built upon crushed hopes, withered souls, and the dead bodies of the men who toil. For these poor souls, and for millions more in the great centres of Europe, "a world of beauty has been turned into a valley of tears."

There are hundreds of thousands of poor innocent, heart-broken, starved, stupefied, destitute, hopeless children wearing their lives out in the sweatshops of the United States as mere chattel slaves, children serving through the long, long hours of every day, or night, as the case may be, with little knowledge of vacations or holidays, under masters who are cruel and exacting, a system of financial and political debauchery, special privilege and dollar-worshipping tyranny, fiendish beyond description. According to government reports of 1904, "The hours of labor at night in

some of the sweatshops, including certain steel works and rolling mills, were eleven and one-half hours each night for six nights, or sixty-nine hours a week. They began at 6 P.M., and ended at 5.55 A.M., with an intermission of twenty-five minutes for lunch some time during the night. . . . In these establishments, and also in the glass factories, there is more or less irregular overtime work done by children. The night force may be short a few boys when it begins work, and boys who have just finished day work are often kept part of the night to take the places of the absent ones." These children do not like to go home in the cold, dark mornings of winter. They are so worn out with the night's toil that it is said they drop right on the floor and sleep until the morning force arrives, when they are obliged to move out of the way. They then go home, wash down a piece of rye bread with black coffee, and go to bed to get up in time for the next night of enslavement.

Mr. Voter, because you vote with your eyes shut you are responsible for this thing. What if it were your boy or your girl? Inspectors tell us that the conditions in these sweatshops are most unfavorable to morality, that these children are stupefied mentally and morally, and when they grow up fill our insane asylums and penitentiaries, or become

identified with the social evil. To this great army of child slaves pure air is a stranger. They know nothing of the country or of the world. The tie that binds humanity to nature has been severed. They have never had a square meal. They do not know what it is to enjoy the sunshine and the open air. They do not know that Europe is not in New York or Chicago. Here is an opportunity for men to serve their fellow men and become Wilberforces and Lincolns, emancipators of the slaves of today.

LAND MONOPOLY.

There are five great sources of evil, any one of which is destructive of the prosperity to which the people are entitled. They are land monopoly, industrial monopoly, protective tariff, intoxicating liquors, and the unspeakable social evil; and profit is the bed rock on which these five evils rest. The American people, and most civilized people, are drunk with greed. The conscience of our people is calloused with selfishness. Will we never be freed from greed? Will we never be released from the cruel mania for possession? It is more land, more money, more houses, more furniture, more clothes, more style, more pride, more selfishness, more greed. Money is valuable only

in so far as it gives one something better than money. There are few who get value received. The average length of human life will increase just as greed is decreased. "Take heed and beware of covetousness, for a man's life consisteth not in the abundance of things which he possesseth."

In the United States we have not felt the evils of land monopoly so much because we have so much land, but it is coming. Yes, it is here. If a man has a right to own a thousand acres of land and keep every other human being off, he has a right to own three million square miles, or fifty million square miles, if he can get legal possession of it, and command the people to jump off into the sea or become a race of slaves. The land should belong to the people. Think of the absurdity of a system of government that will permit land speculation. The land speculator is a parasite. He doesn't add one dollar to the value of the land, but with our present system he gets all the increase. Here is a common case:

The capitalist comes here from England. He buys 100,000 acres of land in Texas and pays forty-nine cents an acre for it. He goes back to England and doesn't improve the land a particle, but the country becomes settled. There is a demand for land; people must have it. They

buy land and improve it. They plant trees, build towns, and the demand for the land increases. The price goes to fifty dollars an acre in a few years. This Englishman comes back, divides his land up into small farms, lays out a few town sites, and sells it at a net profit of over \$4,000,000, and he never earned a dollar of it except what his investment was worth at interest. The pioneers who settled that country and made this land valuable should have had the increase. It should have been paid into the county treasury and used for public improvements. If such an arrangement had been put into operation in the whole State, it would have given every town and city free water works, free electric lights, free pavements, free telephones, public libraries, a sewerage system, public baths, good roads, public schools, and many other improvements. It would not have been necessary to tax a man's business or his improvements and place a fine upon progress. Under our present system, about the best investment a man can make is land. He can then secure in the enhanced value of his land a part of all the earnings of the community in which the land is situated. A piece of land sold in New York City the other day at the rate of twenty-seven million dollars an acre. Did the owner of the land do anything to it

to make it worth that much? Hardly. The fact that two million people are struggling for existence on Manhattan Island has raised the price of land from twenty-four dollars for the entire island to a sum so fabulous as to be incomprehensible.

Every individual should be encouraged by city and state to do useful things, to beautify and enrich his farm or his lot, to erect fine buildings, to produce works of art and useful inventions, and in every way scale the heights of achievement. The result of his labor is his own; the product of his brain is his to do with as he will; but who gave him the right to dispose of that which he has not produced? The earth was here when man came, and it is for one man to use as much as for any other, but no more. After he dies, he has no more right to the earth than he had before he was born. His improvements upon the land are his, and his heirs should receive the benefit of his labor and certain privileges concerning the old homestead because of the attachment to home, but every man should be entitled to what land he can use regardless of the riches or poverty of his father; and yet men get what is called legal possession of a piece of land, and for years after they have gone they can keep people off of it. "He who holds the land on which and from which another man must live is that

man's master." Shall dead men be masters over the living? "Suppose you get on the cars," said Henry George; "you find a passenger with his baggage strewed over the seats. You say, 'Will you give me a seat, if you please, sir?' He replies, 'No, I bought these seats.' 'Bought these seats? From whom did you buy them?' 'I bought them from the man who got off at the last station.' That is the way we manage this earth of ours."

In the distribution of land in England, we all know how it was parcelled out among the aristocrats and the officers of the army, and how, therefore, they practically enslaved the peasantry who had to have land in order to live. In England at the present time the Duke of Sutherland owns more than one million and one-quarter acres of land. Three hundred and forty-seven other dukes own over seventeen million acres, and eleven thousand of these English landlords own eleven-twelfths of all the land in the United Kingdom. We need only look at Ireland today to see how landlordism works. In the distribution of land in our own country it was not much better. As late as 1885, only one-seventh of all the land distributed by the government had been placed in the hands of those who wanted to use it for themselves, six-sevenths being placed in the hands of exploiters and speculators,

making the few rich and the many poor. "Poverty is the mother of ignorance, the breeder of crime.

. . . The peculiar characteristic of this modern poverty of ours is that it is deepest where wealth most abounds." "What is the most astonishing thing in our civilization? Why, the most astonishing thing to those Sioux chiefs who were recently brought from the Far West and taken through our manufacturing cities in the East, was not the marvelous inventions that enabled machinery to act almost as if it had intellect; it was not the growth of our cities; it was not the speed with which the railway car whirled along; it was not the telegraph or the telephone that most astonished them; but the fact that amid this marvelous development of productive power they found little children at work. . . . There is nothing in nature like this poverty which today curses us.

. . . As a general thing, animals do not feed on their own kind; and wherever we see one kind enjoying plenty, all creatures of that kind share it. No man, I think, ever saw a herd of buffalo of which a few were fat and the great majority lean. No man ever saw a flock of birds of which two or three were swimming in grease and the others all skin and bone."—Henry George, in *Our Land and Land Policies*.

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The land speculator is not to blame. This Englishman, like thousands and hundreds of thousands of others, was perfectly honest. His deal was fair and square, but the conditions which permitted it were wrong. Every man ought to have all the land he needs to work. No man ought to have more. No man can use more, and no man

deserves more. Let the increase in the value of land and the rental value of the land go to the whole people through taxation instead of to the land speculator.

Our great captains of industry, with a few exceptions, are not pirates, but the system under which they operate enables them to take all they can grasp, and the people are helpless. The laboring man is still asleep, and on the backs of the oppressed ride the men of ease. Unjust exploitation is the curse of governments, and the men who do the exploiting are the men who dictate our laws, name our supreme court judges, and elect our representatives—not all of them, by any means, but too many.

TARIFF.

There is a greater evil than the enslavement of children, and that is the enslavement of all—men, women, and children. Land monopoly does that very thing; so does industrial monopoly; so does our present high tariff. One of the reasons why we fought England in 1876 was because they demanded a tax, or tariff, on tea and on other food stuffs shipped into this country. In the adjustment of our new government, the officials for obvious reasons were anxious to make taxes as

light as possible, so what better scheme could be devised than for a man to pay his taxes and not know it—indirect taxes. The American citizen was to pay a little extra for the necessities of life, and the proceeds were to go to the government. In fact, he was not to pay anything extra; the foreigner was to pay it. The American was to eat his cake and still have it. The Englishman with whom he had been fighting for years would have to pay his tax, for didn't the foreigner pay the duty? Wonderful idea! It took like wild fire. It protected infant industries, and it was, I believe, a just protection at that time. It didn't occur to anyone at that time that it would protect labor, but later as the manufacturer was benefited and needed votes to perpetuate his benefits, he advanced the argument that the object of the tariff was really to benefit his employees. It was a great boon to labor, but unfortunately the law was not definite in specifying what percentage of the profits derived from the tariff should go to labor. It was left to the generosity of the manufacturer, and he forgot the man who toiled.

This new law helped the manufacturer, not necessarily by shutting out foreign competition (that was not the intent of the framers of the law, as it would have left the government without

revenue), but the home manufacturer was benefited because he could charge more for his goods. He could get the regular price plus the tariff that his foreign competitor had to pay. For instance, if the foreigner had to pay a tariff of 50 per cent. on woolen goods, our American manufacturer would immediately raise the price of his goods 50 per cent. When we bought foreign goods, a 50 per cent. profit went to the government. The foreigner paid the government; we paid the foreigner. When we bought American-made goods, the 50 per cent. went not to the government but into the pocket of the manufacturer, so we generously, and I think rightly, helped the infant industry. However, before we were really awake, the infant industry had become a giant trust with neither heart nor soul—an octopus reaching out with a thousand arms to destroy, dictating more stringent laws in its own interest, trampling under foot the laborer and the consumer alike.

Should this discussion of the tariff, because it is political, be tabooed in a book of this kind? Certainly not. Were we in the midst of a presidential campaign, one's motives might be misconstrued, but after a presidential election when all parties have condemned the high tariff and clamored for revision, when all candidates have promised

revision, an earnest, honest plea for reform and for the entire elimination of the tariff from American life can have no political significance. Besides, it is a crying shame that anyone should withhold his voice in either books or pulpits if he believes that to publish it would be helpful. The fear of uttering the truth, whether concerning politics, religion, or any other subject, causes the shades of night to linger in the minds of men.

The tariff has done good in the past, but the need for it has ceased to exist. Where it now contains an ounce of good, there is a ton of evil, and when a field contains only an occasional stem of wheat and thousands of Russian thistles, the wise farmer plows the whole thing under. We do not need the tariff. We are intelligent enough now to pay a direct tax of one dollar instead of an indirect tax of many dollars. Our "infant industries" are no longer infants. They are a lot of John L. Sullivans and James J. Corbetts. Who would think of getting up in a cold winter's night to wash baby bottles and warm milk and Mellin's Food for those fellows?

It is not necessary to trace its workings through the years. History tells us that it was never intended to be anything more than a temporary arrangement. Henry Clay, called the father of

protection, said in Congress, in 1833: "The theory of protection supposes that after a certain time the protected industries will have acquired such strength as will enable them subsequently unaided to stand against foreign competition."

What are the conditions today? In 1907 the government received as the result of the tariff, \$333,230,126, the duty averaging a little over 43 per cent. The census of 1905 shows that fourteen billion dollars' worth of American manufactured products were consumed at home. These goods were increased in cost to the consumer to the extent of the tariff levied upon similar imported goods plus the additional profit which the trust desired to make. If the average duty was 43 per cent., then we paid about four billion dollars tribute as the result of the tariff laws. Isn't it time we had a change? Who ever heard of a business man paying out several dollars to get one back? This is worse than the saloon business, because it affects everyone living in this country. If a man can run fast enough he has a chance to get away from the saloon.

Mr. Van Cleve, President of the National Association of Manufacturers, said in Washington, in 1907: "From one-half to two-thirds of the stuff made under this tariff bears to the consumer an

unjust and unreasonable price because of the tariff. It is estimated by competent authorities that the graft, overcharge, and wrong done the American public because of the present tariff reaches three million dollars a working day. We have the facts, schedule by schedule, and are prepared to make the details public should we receive opposition to our demand for a permanent tariff commission, through the appointment of which a proper adjustment of the tariff can be procured. We are not agitators or reformers; we are mostly Republicans and all protectionists."

If the American people are being robbed to the extent of even \$900,000,000 a year, it is time the tariff were nailed up in Davy Jones' Locker. On nearly all the necessities of life the tariff is now higher by over 100 per cent. than the entire labor cost of production. The Standard Oil Company is no baby, and yet in order to protect this "infant industry" the duty on oil is about 700 per cent. greater than the cost of labor necessary to secure the oil.

A tariff is not needed to protect home industries. American manufacturers are competing successfully in the markets of the world. Nearly all of the American manufactured goods are sold cheaper abroad than at home. Why do we have a tariff to

protect our manufacturers against foreign competition when our American manufacturers can undersell foreign competition on its own hearthstone. The American machine trust sells American-made farm machinery 20 per cent. cheaper in foreign countries than at home. America has led the world in the invention and manufacture of farm machinery, and when the manufacturers had the first tariff placed upon its importation, most of the farm machinery of foreign countries consisted of crooked sticks. The typewriter has been sold in foreign countries for forty dollars less than at home. The consumers of tobacco contribute \$45,000,000 a year, not to the government, as many suppose, but that much goes to the tobacco trust, in addition to the regular tariff, as the result of a non-repealed war revenue measure.

And so we might go through nearly the whole list of manufactured goods. It is the same thing. Our industries need no special protection. We are intelligent enough to pay direct taxes. There is now only one excuse for a tariff. Does it help American labor? It does not. If the tariff helped the laboring man, those who labor in tariff-protected industries would receive the highest wages, but they receive the lowest. The tariff on woolen goods is exorbitant, but wages average only

\$1.15 a day in the woolen mills of the United States and \$1.32 in shoe factories. In clothing factories the average is \$1.29 a day. These are all highly protected. The same condition exists in other tariff-protected industries. The rate of wages in industries not protected by the tariff is about 50 per cent. higher than in tariff-protected industries.

The American laborer is obliged to buy tariff-protected articles to sustain life; but he is obliged to offer his labor in competition with the labor of the world, because there is no tariff on labor, his only protection being his superior skill. Our laborers, like our manufacturers, are able to compete successfully with the laborers and manufacturers of the world. They do more work, put more intelligence into their work, and produce an article worth more money. "Mr. Hill, the statistician of the State Department, testified before the Tariff Commission that by reports of the American consuls in Great Britain the 5,250,000 workingmen in America produce double what the 5,150,000 in Great Britain produce."

This is naturally a free trade country. In spite of our tariff laws and monopoly we have experienced great prosperity. Our natural resources and the ingenuity of our people are not altogether responsible. The leaders of all parties in our country

making the few rich and the many poor. "Poverty is the mother of ignorance, the breeder of crime.

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Should this discussion of the tariff, because it is political, be tabooed in a book of this kind? Certainly not. Were we in the midst of a presidential campaign, one's motives might be misconstrued, but after a presidential election when all parties have condemned the high tariff and clamored for revision, when all candidates have promised

revision, an earnest, honest plea for reform and for the entire elimination of the tariff from American life can have no political significance. Besides, it is a crying shame that anyone should withhold his voice in either books or pulpits if he believes that to publish it would be helpful. The fear of uttering the truth, whether concerning politics, religion, or any other subject, causes the shades of night to linger in the minds of men.

The tariff has done good in the past, but the need for it has ceased to exist. Where it now contains an ounce of good, there is a ton of evil, and when a field contains only an occasional stem of wheat and thousands of Russian thistles, the wise farmer plows the whole thing under. We do not need the tariff. We are intelligent enough now to pay a direct tax of one dollar instead of an indirect tax of many dollars. Our "infant industries" are no longer infants. They are a lot of John L. Sullivans and James J. Corbetts. Who would think of getting up in a cold winter's night to wash baby bottles and warm milk and Mellin's Food for those fellows?

It is not necessary to trace its workings through the years. History tells us that it was never intended to be anything more than a temporary arrangement. Henry Clay, called the father of

THE SALOON.

"A bar to heaven; a door to hell;
Whoever named it, named it well.
A bar to happiness and wealth,
A door to want and broken health.

"A bar to honor, pride and fame;
A door to sin and grief and shame.
A bar to hope, a bar to prayer;
A door to darkness and despair.

"A bar to honored, useful life,
A door to brawling, senseless strife.
A bar to all that's true and brave,
A door to every drunkard's grave.

"A bar to joys that home imparts,
A door to tears and aching hearts.
A bar to heaven, a door to hell;
Whoever named it, named it well."

There are today in the United States more than two million men incapacitated for either successful business or as proper guardians of their families, through drink. These men are filling drunkards' graves at the rate of 100,000 a year, and another hundred thousand of the brightest boys in the nation are handed over by Uncle Sam to take their places in the maddest of all mad races to death.

The United States is really the home of the Christian religion; and yet if all the money spent in the United States during the past year for intoxi-

cating liquors were distributed, there would be one hundred dollars for each man in the nation over twenty-one years of age. It would build homes at a cost of over two thousand dollars each for every family in Iowa. It would build twelve railroads from New York to San Francisco. Every year there is spent for whiskey enough actual cash to give permanent employment to a million men at a salary of \$1400 a year. In this country there is spent annually for intoxicating liquors, \$1,454, 119,858—more money than is paid for all the bread and meat used in every State and Territory in the Union. The whiskey bill of the Anglo-Saxons would, if directed to the right channels, almost of itself transform the world into a Garden of Eden.

Every dollar of this incomprehensible sum is lost because what is paid for the labor to produce the grain and make the whiskey is offset by the loss of the labor of the criminals and insane which the whiskey makes. No other agency on earth is so destructive, and yet we tolerate it. We tolerate it because of selfishness and indifference. The saloon people are using every effort to make money, even though they destroy the world, and the good people are so in the majority that they are indifferent. Indifference checks the progress of every achievement. Men who do things are held back

by what other people don't do. It is still the cause of thousands of unsuccessful lives, of heart-broken mothers and drunken fathers and sons. Men are successful in business and in reform only as they rise above this indifference of their once indolent and savage state.

People are so selfish in trying to make money that they neglect the affairs of the community in which they live. Will people never learn that the way to live is to help others to live, and that the way to be successful is to help others to be successful? Until a person finds an interest outside of himself and his own family, he won't know what success and happiness really are. If a man aims to do nothing but look out for himself, to get nothing but what he can grip in his own hand, then his whole life has been wasted. The great issue with every individual should be, not "How much can I get?" but "How much can I give; how much can I do?" Will people never learn that the Golden Rule is not merely a theoretical makeshift whereby people can get to Heaven, but the philosophy of life itself? Selfishness is an evil that the Christian religion has not as yet been able to overcome. Think of the selfishness and indifference of the man who will vote to license a saloon which he knows will destroy his neighbor's children, though

he thinks he can save his own. How can parents expect to take care of their own children when they vote a license to destroy the children of their neighbor? As has been well said, you build churches to save men, and license saloons to destroy them. For so much money you give permission to a saloon keeper to make men drunk, and then punish the men for drinking. A man commits murder under the influence of liquor, and you hang him, thereby committing a double murder. If you want to punish the guilty party, go to the man who signed the saloon petition and made this murder possible. You license the saloons to make drunkards and paupers and criminals, and then tax honest men to take care of them. You tax yourself for public schools to teach virtue, and license saloons to destroy it. You advocate justice and charity, and license an evil that robs the widow and orphan. You license saloons in order to get a few dollars to pay taxes, and for every dollar you get, you lose twenty dollars in taking care of drunkards and criminals that the saloons make. Whoever heard of a business man going into business to lose twenty dollars for every dollar made? And yet the saloon people and the politicians have for years made the people believe that in the saloon business that is the proper thing.

Some business men say that saloons bring business to a town. They bring business only to men who directly or indirectly make money out of the sale of intoxicating liquors, or other evils made possible by the saloon. And who are these men? The real estate owners who rent lands and buildings for saloon purposes; the politician who gets his office through saloon influence; the city officials and policemen who get a "rake-off;" the newspaper men who sell advertising space, and in that way become partners in the saloon business; and the gambling houses and dives that wouldn't live or be tolerated for a moment but for the saloon influence. Talk about the saloon bringing business to a town! Business prosperity, as Sam Jones says, doesn't come from a red nose, bleared eyes and a whiskey-soaked brain. The man who starves and beats his family, and lets his team stand shivering in front of a saloon in the storms of winter, isn't the commercial life of a town. You don't go to him when you want to raise money for city improvements. He never advocates new pavements or city parks. He makes business prosperous for just one man—the saloon keeper. For every dollar the laboring man puts into the saloon he puts one dollar less into the meat market, the grocery store, and the clothing store, and into

fuel to keep his family warm. The money with which he ought to be paying his taxes goes to the saloon. The laboring man cannot own his home while he is owned by the saloon. There isn't a saloon in the country but that represents a dozen confirmed drunkards and as many broken-hearted, half-starved wives, and dozens of weeping children who will never be full-grown men and women.

A little town out West was on the verge of bankruptcy because of the saloons and gambling dens. The laboring men couldn't pay their bills; their families were starving; the children couldn't go to school because they had no clothes. The decent people became aroused. They held an election and voted that the saloons must go. They put the saloons and gambling dens out of business. Since that time the town has been prosperous. The butcher shops have prospered; the grocery stores have prospered; the churches have prospered. Public schools have increased their attendance. The money that once went into the slot machine and across the bar now goes into things to eat and clothes to wear. Where once Sunday was a day of starvation and terror because of a drunken father, the children now get a good breakfast and are cleaned and sent to Sunday school wearing good clothes.

Whoever heard of a saloon increasing the value of property? Whoever heard of a man trying to get a saloon next door to him to make his residence more salable? No one ever heard of property decreasing in value because the saloons were taken away, but it always increases. Whoever heard of real estate men or "booster" committees eulogizing a town for its great number of saloons and gambling dens and dives? Nearly every great city has a "booster" committee. They are advertising to the world that they have so many educational institutions; so many students; so many churches; so many manufacturing establishments, etc.; but they don't say anything about the number of saloons they have. No one tries to boom their city by telling how many blear-eyed drunkards and criminals face the police court every morning. And yet the men who are boosting these great cities could destroy the saloons if they undertook it with the same enthusiasm. The newspaper men and the prominent real estate men who are holding the virtues of their cities high in the air with one hand, have the other hand in the till of the saloon getting money for advertising space and for rents, which is but an indirect method of stealing money from the pockets of the helpless poor. How can they expect greater cities from men who are so

blind to the one thing that will make greater cities possible—clean, upright men and women. Talk about cleaning the streets to make a greater city! It helps some, but not much more than shining the shoes of a drunkard will help to make him an upright man.

It is necessary to boost every town and every good industry. Every city and town, great or small, should have a "booster" committee; but let that committee build the city by eliminating the destructive element. The time to put up business blocks and fine residences is not when there is a great conflagration raging. With all the saloons in our cities, a call for the best brain and brawn to come in and go into business is like a call for more fuel for the fire. It is like a call for new life to take the place of that which is being daily destroyed by the awful conflagration of rum. The one great thing that will induce business to come from elsewhere is first to put out the fire; put out of the city forever these human vipers that feed upon the inexperience of youth and the misapprehension of hundreds who come to the city to better their condition, but who are gradually drawn by this monster into the channels of degradation and crime.

It is the money made in the whiskey business that makes men willing to make demons out of their

fellow men. The distillery buys corn for thirty-five cents a bushel and sells it back in whiskey at sixteen dollars and eighty cents a bushel. Such a money-making enterprise is hard to defeat; but in comparison with the whole population, only a few men are making money out of this business. Where one man is making money from the whiskey business, there are hundreds losing money; but yet the hundreds are indifferent. Some say that we should have such a high license that it would make the saloon business unprofitable. I think so. I would make the license so high that it could be paid only by a term in the penitentiary. Make it a penitentiary offense to sell whiskey, just as it is a penitentiary offense to destroy people in any other way. When you allow a man to sell whiskey, you allow him to destroy the earning capacity of his fellow men. You allow him to destroy their affection for their families, their good to the community, their self-respect, and finally their lives. Why shouldn't he be sent to the penitentiary? I should prefer a reform school for adults. Saloon keepers need treatment as well as punishment. A man who will either sell whiskey or drink it is not normal.

Some people say that this is a free country, and men have a right to drink if they want to; there-

fore, we must have a saloon to satisfy their thirst. Where did they get that thirst? Would they have had it if it were not for the saloon? I deny the right of a saloon to arouse a thirst for drink in a man who wants to quit drinking. I deny the right of a saloon to lay traps and snares and temptations for young men who never did drink. There are some men who say that if we don't have licensed saloons, as much whiskey will be sold illegally in the drug stores and dives. Then burn the dives and send the druggists to jail. But every intelligent man knows that the statement is not true. If the saloon people could sell as much whiskey without paying a license, do you think they would pay from two hundred to one thousand dollars a year on each saloon for the good of the country? If the saloons could sell whiskey illegally at a profit, they wouldn't work so desperately hard to get a license.

They are not the most law-abiding citizens in the world either. I doubt if there is a week goes by without a saloon keeper violating the law a dozen times. *The Champion*, the leading liquor paper of Illinois, says, boasting: "There is not a saloon in Chicago that obeys the law. If it did, it would have to go out of business." I wish we had about a hundred good, wide-awake Carrie Nations in every town in the country. They would give the

saloons a little taste of their own lawlessness, and they would do more good to the cause of temperance than ten times their number of sleepy church members.

But suppose, for the sake of argument, that the liquor venders could dispose of as much whiskey illegally as by means of the licensed saloon. That wouldn't justify a license. The temptation isn't there. The young man who never drank whiskey isn't going to humiliate himself by going through a lot of dark rooms and into dark and dirty alleys and cellars of drug stores to get the first drink. He is enticed into a saloon in the first place by games, by the clinking of glasses, lively music, and every possible form of temptation. After the evil habit has been formed, he will drink anywhere and everywhere. He will then humiliate himself to get whiskey, but not before. The saloon is an open temptation to every young man who never drank and to every young man and old man who wants to quit drinking. You are not justified in granting a license even if there is as much whiskey sold illegally, and even if the temptation were as great and even if it did as much harm, because no man can afford to become a party to such a crime, and he can't sign the saloon petition or vote for a saloon without becoming a party to it.

How many fathers would vote a license to permit men to dig pits in the earth and cover them over carefully that their boys and girls might drop into them on their way to school? You say a man who would vote such a license would be crazy. Of course he would, but not any more crazy than the man who permits the saloon to tempt his boy and girl every hour of every day of their lives. These are evils that are seldom overcome. When you plant corn you give it every opportunity to grow. You cultivate it; you protect it from weeds and every possible form of injury. But your children, who are dearer to you than life, who are to take your place when you are gone, and be either a credit or a curse to the country, and whose whole future happiness and prosperity and achievement you hold in your own hands, you actually license men to debase and blight forever, for the sake of a few dollars you think you are getting in taxes, but which you do not get. You give these men permission to do everything in their power to ruin your boys and girls. Would you give a man an opportunity to destroy your domestic animals for a few dollars a year? The whole thing is preposterous. It is a challenge to civilization itself. Would a farmer for a few dollars of license money permit some one to feed his young pigs that which

would prevent their growth? Could any man be so contemptible as to be willing to have his neighbor's hogs stunted and made unfit for the market? What the lowest type of man would not do to his neighbor's swine, so-called respectable, civilized men are doing not only to their neighbor's children, but to their own.

And what is most appalling and disgraceful, this hideous crime perpetrated against struggling humanity, against civilization, against the fundamental principles of our government and all governments, is upheld, encouraged, and endorsed by the government of the United States—by the Cabinet, the United States Senate, the House of Representatives, and all the political machinery of the greatest nation that ever existed.

Our government recommends honesty and sobriety, and keeps the country full of saloons to see that its recommendations are not carried out. It keeps a quarter of a million institutions of death and destruction running night and day making honesty and sobriety impossible. "You can't have honesty and whiskey in the same skin." With one hand our government appropriates millions of dollars for education, and with the other holds up 240,000 saloons to prevent that education from doing any good. Talk about self-government!

What must the dependencies of the world think of both the United States and England—so-called civilized nations! We tell the Filipinos that they shall have independence as soon as they are capable of self-government, and then keep them drunk on American whiskey, which does but one thing with the inferior races—annihilates them. Concerning this, President Schurman, of Cornell, the first chairman of the Philippine Commission, says: "We found them a sober race, and today American civilization, represented mostly by the American saloons, gambling dens, and their accompanying and unutterable evils, is rapidly sinking the native races lower and lower in vice and crime, while American soldiers, who went out noble, honorable boys, have gone crazy through drink, and are being sent home in handcuffs and leg-cuffs." We blame the Cubans for raising a rumpus, but could we expect anything else? When we gave the Cubans freedom, we put 2000 American saloons in their beautiful little island to keep them from realizing that freedom.

Suppose, for the sake of argument, that license does put money into city, state, or national treasuries. Then for money (it doesn't matter how much) fathers license the worst men in the nation to trap and trip and tempt and demoralize and ruin

their own children and the children of their neighbors. I challenge the right of such men to be permitted the freedom accorded American citizens. Rather than coöperate with evil men to bring about the downfall of helpless, innocent children, a man should be taken to the insane asylum until he recovers his reason. Men will sign the saloon petition to have their children ruined, and when their ruin is accomplished, turn them out of house and home. How much better are we, after all, than the heathen who throw their babies into the river? In some respects we are not so good. They murder their children outright as a religious rite; we license brutal men and demoralized women to murder our children by degrees, not as a religious rite, but for money.

The white man has done more to destroy the uncivilized tribes of the earth with intoxicating liquors than with all his battleships and armies combined. Now he is turning the deadly poison into his own system, and it will bring the same inheritance to his own race if people do not wake up and quit drinking the stuff. When the Hawaiian Islands were discovered, there were 400,000 people living there in peace and happiness, though uncivilized; but at the end of one hundred years the white man's whiskey and its agencies had

almost depopulated the island. Less than 50,000 remained. There are hundreds and thousands of men and women in this country who never lift a hand against the whiskey evil—thousands who are indifferent and thousands who say it is no use. There are others who think people are not intelligent enough to abstain from drinking, and that until they are, it will be no use to put it away. How inconsistent and how ridiculous! Drinking whiskey will never bring intelligence to a man. If people were intelligent enough not to drink, then we wouldn't need to put it away. It would die a natural death. Boys and young men will never be strong enough to withstand the temptation of men who are trained to destroy them. Would it be wise not to pass laws against stealing until thieves were honest enough not to steal? We do not try to regulate burglary with a license. We do not say, "You can have but so many thieves in a town at the same time, and each one of these thieves will have to pay a license for the privilege of holding up the unsuspecting in the dark." Treat the saloon keepers just as you do other criminals and other murderers and other thieves, and our boys and girls will have an opportunity to grow, unmolested, into men and women who will advance the standard of our civilization a thousand years.

If liquor selling is right, you have no right to prohibit it with a license. If it isn't right, all the restrictions in the world won't make it right. It is estimated by reliable authorities that 90 per cent. of the criminals and insane of the country are made so by drink. The cost of taking care of insane and criminals made so by intoxicating liquors in the different States of the Union amounts to millions of dollars every year.

Another unfortunate delusion that the saloon works on the victim who is learning to drink is that "a little is good for you; a little will give you much better health; and it is only the weakling who doesn't know when to stop. Men can take it or leave it alone." Such contemptible misrepresentation has brought slavery and death upon millions. All science proves that it is not a food, but a poison; that it is a stimulant that incites the heart to abnormal activity, therefore breaking down the tissues of the body faster than they are built up, and that reaction follows. Therefore, instead of gaining strength, it produces a weak body and a foolish, incompetent mind. If it is only the weakling that doesn't know when to stop, then all men are weaklings, for after the habit has been formed, not one man in a hundred can stop. A more contemptible allurements was never used

to inveigle the unsuspecting African into a slave ship than the cry of the drinker and saloon keeper: "Be a free man. Drink when you please, and you can let it alone when you please." The man who makes that statement is himself a slave to the awful curse, and he can't let it alone. The way to be free is to stay free. The way to be able to leave it alone is to leave it alone. What would you think of a negro who would hire some one to acquire a financial interest in his person in order to be free?

A man said to me the other day, "Why agitate temperance more than other reforms? People won't be educated up to where they are willing to do without saloons for five hundred years." Don't fight the saloons for five hundred years and by that time there won't be a sober man or civilized man on the whole earth. Our churches will have fallen into decay; our schools and colleges will not exist; grass will be growing in the streets of New York and Washington; the fallen walls of our great cities will be but hiding places for the jackals and wolves.

The saloon is being fought to the death. The breweries in Pittsburg alone shipped out 350,000 barrels less of beer in 1908 than in 1907. As a result of the temperance wave in the South, the southern people are saving over \$200,000,000 a

year that previously went for drink. The Anti-saloon League is the greatest power yet organized against the saloon. It unites all the temperance factions into one great army of reform. It is inter-denominational; the churches are its support. Regardless of party politics or denominational differences, the churches are backing the Anti-Saloon League with their money and their prayers, and they will continue to back it until the saloon is gone; but it is only because of the fervent, self-sacrificing efforts of the W. C. T. U.'s, the Third Party Prohibitionists and kindred organizations, and the great agitators of the past and present that the Anti-Saloon League is able to win such magnificent victories. The Anti-Saloon League has one hundred well-equipped offices and five hundred men devoting their entire time to the temperance work in the United States, and the year 1909 opens with thirty million people in the United States living in prohibition territory. The giant evil is being throttled by States, and some day nation after nation will have abolished all, one after the other, of the great overwhelming evils of humanity.

The social evil—the white slave traffic—so closely identified with the saloon, is the famine and pestilence of civilization. It causes more deaths than alcohol and tuberculosis combined, and

lowers the morals of the world. Public officials dare not raise a hand against it. Vice is still a menace to virtue; the blind lead the blind. Gold is king; in business marts, legislative halls, and churches dedicated to that which is holy, the majority prostrate themselves before this heartless king of gold, while the imps of darkness sing in fiendish glee over the millions who sink into the awful agony of despair and death.

Our annual liquor bill is a billion and one-half; our tobacco bill is one billion a year. No one knows the number of millions squandered on patent medicines, quack doctors, and poisonous drugs. We spend for soft drinks over fifty millions more, and twenty millions in five and ten-cent theatres. When people spend thousands of millions every year to deaden their brains and make garbage barrels of their stomachs, and pay the trusts thousands of millions more for the privilege of eating, living, and keeping warm, is it any wonder they live in rented houses and die at an early age with but little moral stamina or spiritual development?

Seventy-six patent medicines examined by reliable authorities were found to contain an average of over 24 per cent. alcohol, or six times as much as is contained in beer. Some of these popular remedies contained as much as 45 per cent. of alcohol.

What kind of civilization might we not have this very day if men could be prevented from polluting the people with all sorts of evil concoctions? If there were no intoxicating liquors, no opium dens, no dives of any kind, no tobacco, and an iron-clad law preventing evil-minded men from devising monstrous schemes for making money—what a heaven this old world would be! Make this statement to some people, and they tell you that if people weren't doing these things they would be doing something else, perhaps worse. The conclusion is false. People aren't doing all these things from choice or from natural inclination to do wrong. The evil habits of the day, the evil habits of the world, are the work of designing men. It is not natural for people to do wrong instead of right. Children do not naturally hunger for tobacco. They must first be made to think they will be more manly if they use it. The same is true of most other evils. Suppose you take an innocent boy who has never done wrong or thought wrong, and teach him some monstrous crime. What right has anyone to say that if he weren't doing that he would be doing something else? The whole theory of evil is based upon false conceptions, false appetites carefully cultivated for centuries for the sake of gain.

PROFIT.

As civilization progresses, crime increases. The highest and best civilizations ever evolved have been blighted and destroyed by corruption and crime. At least 90 per cent. of all corruption and all crime is due to profit. If profit in evil had not existed, crimson Babylon might today be a centre of culture and refinement, with the flag of truth and prosperity flying at her masthead. But for the crimes committed for profit, Imperial Rome would shine like a white light. Cities, ancient and modern, would be enveloped in the glory of heaven, and our progress toward the goal of perfection would be a million years in advance of the present semicivilized condition. Nearly all the great wars that have steeped the world in blood and destroyed the best men of every age have been for profit—land-grabbing, nation-grabbing profit.

All slavery is the result of profit. The slavery of our own children in the sweat shops of the United States is all for profit. The social evil and the crimes of the saloon exist altogether because of the profit realized in destroying the virtue of mankind. It is profit that makes the national, state, and city governments partners in these unspeakable, these

indescribable horrors. It was profit that induced England to force the opium trade upon China. For profit, in the name of patriotism or religion, the great nations from the beginning of time have over-run and destroyed, have murdered, captured, and enslaved the weaker nations. The desire for profit is responsible for all monopoly, speculation, and graft; it has produced bribery and cultivated deception in all humanity. Profit knows no race, no party, no religion, no creed. It dominates the world.

No one escapes this blight. In this peculiar state of our civilization, it is the only great incentive to progress. It makes marvelous riches for some, poverty and slavery for others; decides national elections at will; makes nations flourish with wealth and commerce, and, because of its own inherent evil, destroys forever, without fail and without exception, the work of its own hands.

In everyday life it arraigns neighbor against neighbor, and brother against brother. "Man must live" is the only excuse. Profit subsidizes the press, the pulpit, the university, the private citizen. The strategic points of the world are in its possession. Individuals are not to blame; statesmen are not to blame; the ministers of the whole country who so eloquently uphold the right are not

to blame. There is something wrong with the system. Our civilization is not civilization. Should not profit be eliminated from everything that is evil? It would be better that it be eliminated from everything good and bad than that the present condition should continue. Instead of the highest aim being to get something from somebody else, if the highest aim could be to give something to somebody else, to do something for society, then the evils of the world would die; corruption would cease; greed would yield to honor; the Golden Rule would in time become the universal practice. How industrial progress could be advanced, how the highest good could be attained in every line of activity, would have to be worked out with the new system. I know not how. Nevertheless, industrial achievement with poverty and starvation is not to be desired. Civilization with wholesale corruption and vice cannot long endure. Other things being equal, history always repeats itself. To make the change would require thought and centuries of evolution. It could be gotten well under way in a few generations if men would think, but that is something they do not do. The man who thinks is an exception. To get men to listen to a new truth requires much effort, but to get them to think is an unusual achievement.

For leaders—strong, fearless, righteous men—the world cries in agony.

So long as present conditions exist and men are obliged to struggle for existence, private gain will be the highest aim and the greatest concern of the average man. But for the unnatural profit which has grown up with our civilization, by working about four hours a day people could acquire as much of everything as they now possess. Then there would be time and opportunity to contribute to the welfare of society, and a more lofty ideal of serving humanity would become the universal, crowning ambition. There have always been thousands who have scorned the accumulation of private fortune, and whose highest ambition has been to serve their fellow men; and these thousands of unselfish souls are the leaven that will eventually leaven the whole lump. Thomas Jefferson was such a man, and many of the Revolutionary patriots—as are the leading patriots of all great revolutions. Lincoln was such a man; Frances E. Willard was such a woman; and today men like Luther Burbank, Thos. A. Edison, and W. J. Bryan have consecrated their lives to the welfare of mankind. The glory of these men is everlasting, while the seeker of millions is forgotten ere his form turns to dust.

THE REMEDY.

For these deplorable conditions, what is the remedy? Education. And yet the people are now sufficiently educated to advance their own interests a century in a day if they would. *Indifference* is the sleeping giant of the world. "Prejudice, the hot wind that dries up the fountains of thought," destroys reason and stifles the human soul. It was prejudice that banished Anne Hutchinson from Boston, that drove Roger Williams into the snow-drifts of a New England winter, and forced scores into the wilderness to starve and freeze and die because they dared to think. Prejudice has fought every new idea and clutched at the throat of every reform. It, with indifference, has kept China in a comatose state for thousands of years. It has touched India like a plague, and cast a pall over the world. It persecuted men for declaring that the world is round.

It banished Pericles; it gave the fatal hemlock to Socrates; it consumed the heroes of the middle ages in flames, and crucified the Saviour of the world. Prejudice still holds the human race in its grasp. It is what is making battleships and standing armies necessary. That is why we have hun-

dreds of religious denominations throughout the world. If men and women would forget that they are Methodists, or Baptists, or Presbyterians, or Catholics, or Democrats, or Republicans, or Prohibitionists, and would come together to secure the highest good of all, the world would be redeemed.

What we need is not education so much, or even evidence of wrong, but a new awakening that will cause people to want to know whether or not they are right. Every reformer is supplying evidence, but to get people to want evidence is the problem of the ages. Prejudice stifles the desire for evidence. Look at the religious prejudice that still exists. There is plenty of evidence that the doctrines of certain churches, once considered fundamental, are wrong and unreasonable and simply ridiculous, but who will listen to evidence if it is his church? Before great reforms are possible, men must be willing and anxious to learn the truth, even though it is contrary to what they have believed to be sacred. The big thing is not so much to want to convince people, but to get them to want to be convinced, and to get people to have sufficient moral courage to turn about and face the light when they know they have been going in the wrong direction. Man is slow to believe that he

has been duped. He doesn't like to go back on years of his best judgment. People are slow to admit that they have been led around by the nose. Even in times of slavery the slave would contend that he was acting of his own free will. The child slaves in the sweatshops of today say they are satisfied. A man doesn't know that he is indifferent. He doesn't know that his party leaders have deceived him, and if his prejudice outweighs his common sense he doesn't want to know. He will become angry if you tell him. The drunkard freezing in the storm will fight his rescuer.

At one time civilization consisted of two tyrants—a priest and a king. The king owned the body; the priest owned the soul. To disobey the king was treason; to dispute the priest was blasphemy. A group of financial magnates have usurped the prerogatives of both priest and king, and the American people, priest, preacher, layman, and Gentile, crawl to do their bidding. How remedy these evils? Overthrow the scions of predatory wealth. Prevent them from stifling legislatures, from naming judges and jurists and high officials in the machinery of the government. Prevent them from subsidizing the press, from threatening and producing panics. Prevent them from using federal patronage to win elections; prevent them

from juggling stocks and bonds, and by a process which they themselves have legalized, realizing millions and billions out of nothing by issuing stocks that have no value and palming them off on a gullible public. Prevent them from controlling legislatures, and to do any of this, the "System" must be overthrown by popular vote, by an enlightened and aroused public, purged of the prejudice that deceives even ourselves. Scratch the party ticket; vote for men and principle. Vote the party ticket blindly, and you get the condition we now have. Vote for men, the best men, and you may still lose. Undue influence may bias the views of even great statesmen. In matters of importance, vote for the measure when you vote for the man, and you will get reform, and not until then will we have self-government. Abolish monopoly, special privilege, class legislation, the watering of stock. Let us follow the lead of New Zealand, and place upon vacant land a tax so high that the speculator cannot afford to hold it, and make the tax as low as possible on the small farm. Let us tax land for its full value and let the unearned increase in the value of land go to the community, but place no tax upon the product of the soil or upon the achievements of man. Do away with child slavery; prohibit forever the manufacture of intoxicating liquors

except for scientific purposes; destroy much of wretchedness and poverty by legislating in the interests of the whole people; take the Golden Calf from the pedestal in the temple, and from the highest pinnacle of the nation's integrity unfurl the silken folds of truth. The principles of the Nazarene will triumph. It is time His teachings were given a trial. Tolstoi, although he doesn't believe with the orthodox Christian that Christ arose from the dead, says, "The fulfilment of Christ's teachings will drive away all the world's evil." It would be worth while for the civilized powers to come together and inaugurate a new *régime* based upon the teachings of the Nazarene. Then might would give way to right, and love instead of force would rule the world. His words, if put into practice in the various governments of the earth, would outweigh all the battleships that float the seas and all the armies that march up and down the highways of the world.

The words spoken by the Prince of Peace in an age of darkness have already made a white path around the world, and will yet solve the problems of men and nations. Terrible as are our social conditions, intellectual dawn is breaking. The beginning of the twentieth century is high noon compared with the darkness of past ages or the evils

of yesterday. There was a time when darkness seemed to be universal, but now joy and gladness are in the ascendency. Love is permeating the heart of humanity. Intolerance, prejudice, hypocrisy, greed, superstition, and profit in vice will some time be considered relics of an undeveloped past. There will come a time when they will no longer crush and bruise the hearts of men; a time when the hand of want will not be extended, when jails and prisons will be no more; when national boundaries will be obliterated by the power of love; a time when instruments of war will not exist and when soldiers will be numbered among the world's workers, and the world from meridian to meridian and from the Equator to the Poles will be one grand, universal brotherhood.

One hundred and twenty-five years ago there was not a foreign missionary in the world. Nations and churches and people lived unto themselves. As soon as people began to think of their brothers across the seas, and to send aid to them, the light commenced to shine at home. Now, as the result of one hundred years of missionary effort, there are more than forty thousand mission stations in the fields of darkness, more than twenty-eight thousand schools in heathen lands transforming naked savages into human beings. Industrial progress

is bringing the nations together. The railroads and ocean liners are civilizers. Human nature is pretty much the same. What we have learned we want our less intelligent brothers to know, and they are anxious to learn. The heathen people hunger and thirst for a better life, but there are those among them who object to the truth when it is accompanied by opium, whiskey, and cannon balls. The world is moving forward, but like the Israelites, in a zigzag course.

If impurities are found in our water supply, we don't increase the number of doctors and hospitals and enlarge our cemeteries. We destroy the impurities in the water and prevent a siege of typhoid; but when social impurities appear we do not look for causes, but increase our police force, and build more jails and penitentiaries. There are too few people bothering themselves about the causes of immorality or crime or poverty.

If the American people were permitted to keep for themselves one-half of the billions now being exacted as a tribute by the monopolists, we could lighten the burdens of humanity and bring about the abolition of widespread poverty from the earth. We could build Panama Canals; we could put to work every idle man in the nation; we could produce the greatest system of waterways in the

world; we could fill our rivers with ocean traffic, and make seaports of inland towns a thousand miles from the sea, and perpetually relieve the congested traffic of the nation. We could corral the waters of our mountain streams and make a million acres of desert to blossom like the rose. Where now there is nothing but sun-parched prairie, a proper utilization of the water running to waste from the mountains would fill the land with beautiful farms, forests of trees, cities and towns, happy homes, and a prosperous and enlightened people. We could drain most of the mosquito infested swamp lands of the South and not only redeem the land for its own value, but abolish most of the mosquitoes that are responsible for malaria, dengue, and other fevers. (There were fourteen thousand deaths from malaria in the South last year.) We could build good roads all over the country, plant trees, and lay out parks; we could beautify our cities, tear down and abolish the breeding places of disease; raze to the ground the old shacks in the tenement districts. Ninety per cent. of our people would be able to own homes of their own. The pauper and the multimillionaire would become extinct. We would have time for education, investigation, and travel; we could expend hundreds of millions in the interests of

science; we could extend the average length of life twenty-five years or more. We could educate the teeming millions that are still in darkness and transform a heathen world into light and love and freedom. The man who can abolish poverty can bring about these reforms.

Abolish land monopoly, industrial monopoly, the tariff, the saloon, the social evil, and make greed unprofitable, and you will abolish poverty. The man who brings about these reforms will be the second Saviour. Beside the great men who have so far lived he will stand like a mountain peak whose summit cannot be seen, and the millions of the world will sing his praises until the last trump shall sound.



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